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THE ELEMENTARY SCHOOL CURRICULUM

At the Cleveland meeting, in February, 1923, the Department of Superintendence of the National Education Association authorized the president and executive committee "to create a commission for the purpose of bringing together the elements for the construction of a suitable curriculum for the boys and girls of the American public schools." In pursuance of this resolution, it was decided to make the study of the curriculum a two-year problem, the work of the first year to be conducted by the 1924 Yearbook Committee, and the proposed Commission on the Curriculum to carry on the problem through the second year. In order that there might be a basis for future study, it was decided to enlist the aid of the Division of Research of the National Education Association for the purpose of investigating present curriculum practice. The results of this study are published in the Second Yearbook of the Department of Superintendence, which is a document of great interest and worth for every serious student of education.¹

The report discovered, in the first place, that there is a lack of anything like uniformity or definiteness of aim in the great majority of courses of study that were examined. This is accounted for by the fact that most expressions of educational aims that we find in current pedagogical literature are both subjective and general. Most authorities at the present time, following Dewey, stress the social outcomes of education. Thus, with Ernest C. Moore, education is "the process by which each child of the race, guided by his own interests, employing his own mind in comprehending the process of human living, be-

¹ Department of Superintendence, Second Yearbook: "The Elementary School Curriculum." National Education Association, 1924.

comes a person who thinks, desires, and acts as the embodiment of social laws." Jones maintains that "the whole educational machinery, curriculum, school officials, teachers, etc., are all means to an end, that of making it possible for the child to grow into a happy, intelligent, worthy citizen." The Committee on the Reorganization of Secondary Education sees as the main objectives of education: (1) Health, (2) Command of the fundamental processes, (3) Worthy home membership, (4) Vocation, (5) Citizenship, (6) Worthy use of leisure, (7) Ethical Character. Most definitions of the aim of education are but variations on this theme.

An attempt is made to particularize the general social aim by considering its various elements, such as health, citizenship, etc., in terms of knowledge, ideals, habits, and appreciations. It is thus possible to set up something like definite, objective standards, that will serve in the choice of subject matter and likewise determine method. However, we are very far from anything like a general acceptance of such standards. In many courses of study it is difficult to find any real relation between the matter that is outlined and the aims that are expressed in the introduction.

A problem of great import presents itself here. If, throughout the country, we are to have definite and specific aims of education, these must be based on some generally accepted philosophy of education. Dr. Bode, of Ohio State University, has been agitating for the adoption of some such philosophy and has set forth its practical need in a very convincing fashion. But, we may ask, what is the philosophy of education to be based on. It cannot be made out of thin air. A philosophy of education is, after all, just an application of some philosophy of life, and a philosophy of life is a religion. Naturally, a philosophy of education for the American public schools may not be tinged with sectarianism. But neither may it be tinged with a denial of the supernatural and sheer materialism. It would be manifestly unjust to tax the Christian people of the United States to support schools that would breathe the spirit of Dr. Bode's book, "Fundamentals of Education," wherein he substitutes "behavior" for the soul.² The secularism that is preached by most of the modern writers on education, if put into practice in the Ameri-

² Bode, Boyd H.: "Fundamentals of Education." New York, Macmillan, 1921. Chapters IX, X, XI.

can schools, would constitute them religious schools, which is contrary to the principles of our Government. Public school people are becoming aware of a fact that Catholics have recognized long since; namely, that no true system of education may neglect the integrating power of a fundamental conception of life. By attempting to educate apart from religion, they find themselves doomed to a certain degree of disorganization and indefiniteness. Yet there does not seem to be any way out of the dilemma, short of making secularism, or perhaps nationalism, an accepted philosophy of life, and consequently, a religion—which in the long run amounts to sheer sectarianism. Religion, ejected from the front door, may not be smuggled in through the basement under any other guise.

The methods that are followed in making a curriculum range all the way from tradition and imitation to a number of novel experiments that are being worked out in various parts of the country. These experiments are important enough to deserve the attention of all of us.

Dr. J. Franklin Bobbitt, of the University of Chicago, used the following method in attempting to make a curriculum for the schools of Los Angeles.³ He first drew up a list of human abilities and characteristics which he considered to be generally needed by the citizens of Los Angeles, on the supposition that it should be the function of the schools to develop such abilities and characteristics. These he placed before the Los Angeles Course of Study Committees. They were then evaluated, eliminated and added to by citizens, school officials and teachers. The final list was then classified under ten headings: (1) Social intercommunication, mainly language; (2) the development and maintenance of one's physical powers; (3) unspecialized practical labors; (4) the labors of one's calling; (5) the activities of the efficient citizen; (6) activities involved in one's general social relationships and behavior; (7) leisure occupations, recreations and amusements; (8) development and maintenance of one's mental ability; (9) religious activities; (10) parental activities, the upbringing of children, the maintenance of home life.

Each department then went through the list and selected the

³ Bobbitt, J. Franklin: "Curriculum Making in Los Angeles." University of Chicago, 1922.

abilities that it could best aid the children in developing. These then became the objectives in teaching the various branches, the idea being that the work would be so organized as to meet these specific ends.

W. W. Charters suggests a slightly different form of procedure. He notes the fact that it is the usual thing for a curriculum to state its aims and then to go forward with the organization of its subject-matter, without deriving it logically from these aims. Consequently he begins by making a distinction between ideals and activities. He attempts to express the major objectives of the curriculum in terms of such ideals and activities. In other words, in everything that we do in life, we have some ideal of how and why it should be done, and a way of doing it. The curriculum, according to Charters, should express both. He would then proceed to analyze these ideals and activities into working units, to arrange them in order of importance, to raise to a high rank of importance those which are of great value for children, even though they be of no value to adults, to eliminate such as can be best learned outside of school, and finally to arrange the material in proper instructional order, according to the psychological nature of the children and the difficulty of the materials.⁴

Both Charters and Bobbitt, as we can see, stress largely the needs of society as their starting point in making the curriculum. Other men are working at the problem more from the point of view of child development. Thus Meriam would scrap the present arrangement of subject-matter and substitute four major forms of school work, viz., Observation, Play, Stories, and Hand-work. Under these headings he would include all of the traditional material but would approach by way of child interest and activity.⁵ Otis W. Caldwell has a like point of view when he insists that any reorganization of the curriculum must keep in mind the pupil's attitude toward school subjects, the grading of materials so that pupils may succeed, provision for the use of first-hand experience, provision for cooperative learning and government.⁶ Bonser suggests that the curriculum should be

⁴ Charters, W. W.: "Curriculum Construction." New York, 1923.

⁵ Meriam, J. L.: "Child Life and the Curriculum." New York, 1921.

⁶ Caldwell, Otis W.: "Types and Principles of Curricular Development." Teachers College Record, Vol. 24, No. 4.

based on fundamental life needs, such as the need for food, clothing and shelter, and his course of studies would be a series of projects whereby the children would by actual experience discover how society supplies these needs.⁷

The obvious defect in these various methods of determining the curriculum is that they lack vision for anything that is beyond the orbit of present-day conditions and experience. As Bagley observes, "This is important, but education must consider as well another problem—a problem that must be approached in a quite different way. It must ask not only how to help each generation to do well those things that in all likelihood it will have to do in any case; it must also ask whether there are not other things to do which are not being done now, and which in consequence no objective analysis could possibly discover. . . . This is the particular task, not of the scientist but of the philosopher, and hand in hand with a science of education must go a philosophy of education."⁸

The report provides a wealth of statistical tables which give the facts on time allotment of studies. It is interesting to note that, despite all that is charged concerning fads and frills in modern elementary education, the three R's still hold the place of honor. In forty-nine representative cities about 75 per cent of the time is given to the "fundamentals," which include language, reading, spelling, writing, arithmetic, history and civics, geography and science. The remaining 25 per cent is apportioned to hygiene, physical training, play and recess, industrial arts and drawing, music and opening exercises. Arithmetic receives 12 per cent of the time, music, 5 per cent. However, the following account on page 184, of a typical school day, may afford some clue to the reason the fundamentals are not always successfully taught, even though they receive the preponderance of time.

A TYPICAL SCHOOL DAY

2A and 2B classes—forty pupils.

9 o'clock—Opening exercises (consisting of flag salute and patriotic song) usually uninterrupted.

9.05—History or nature study lesson, having fifteen minutes

⁷ Bonser, F. W.: "The Elementary School Curriculum." New York, 1920.

⁸ Bagley and Keith: "An Introduction to Teaching." New York, Macmillan, 1923, p. 258.

allotted, begins. Visitor from Red Cross is ushered in to explain to pupils plan for making articles for a Christmas sale by school children. Parent calls to ask why child received B and not A in reading on last report. Is on her way to important appointment so must receive immediate attention. Unfinished lesson closed to begin penmanship at 9.20.

9.35—Spelling lesson being written is completed in spite of two interruptions from pupils seeking lost articles. 9.50—Phonics and word drill proceeds to close without adventure. 10.00—Art lesson is begun promptly, monitors having distributed materials before 9 o'clock. Intense interest in comparing colors which are "friends" with other combinations promises an enjoyable lesson, when the fire drill signal takes everybody out-of-doors in $1\frac{1}{4}$ minutes, with delay of five minutes outside and in returning. Inevitable loss of time in settling and resuming work. 10.20 brings milk and cracker lunch for underweight children. Drawing has to be finished after the mid-session recess, pushing reading lesson ten minutes later than on schedule. Reading lesson is developing interest in some hero or heroine and surroundings, with children eager to answer questions on matter they have read silently, when notice is received that doctor and nurse are ready to examine 2A and B pupils' teeth. On return of children the music supervisor enters and asks for a slight change of program, since the grade above are now having teeth examined, and her time is limited. After music lesson, reading is resumed with less enthusiasm, but completed 30 minutes later than schedule. A few minutes must be used for entire school to hear explanation of new subject in arithmetic. One class is then set to work at problems while the other is drilled on tables. Supervisor of general work enters at 11.45 and says, "I came in to hear a lesson on hygiene according to your program. How is it that I hear multiplication tables?"

Afternoon opens with stern resolve to adhere to program. Children recite poems and discourse on life and writings of Robert Louis Stevenson for ten minutes. Then one class reads orally and the other silently for twenty minutes, with the subtraction of five for the secretary of the Parent-Teacher Association to explain how children can obtain tickets from their teacher to sell for an entertainment to raise money for a piano, the teacher to collect the money and unsold tickets. After recess, a language lesson would be given if it were not the day for second grade to go to auditorium to rehearse its part in the coming entertainment.

At close of session, teacher, not being of a nervous temperament, is glad to be allowed to keep pupils who need special help for an extra half hour's teaching, when the public have ceased from troubling and the superior officers are at rest.

Educators throughout the country seem to agree fairly well that there should be some differentiation of the curriculum to meet specific local needs as well as individual pupil differences. In the upper grade some attention should be paid to the future vocation of the child. If the teacher presents a lesson in terms of the local environment, it stands to reason that it will be more meaningful for the child. This is particularly true in the rural school. The device of class grouping is being experimented with in various parts of the country. Experience has demonstrated the futility of treating all children alike. In any class we usually find there are bright children, average normal children, average dull children, as well as problem cases of various kinds such as truants, disciplinary cases, children whose mentality is on the border-line, unhealthy children, etc. Not to recognize these differences and to fail to make provision for them in the course of study would exhibit a lack of anything like true responsibility on the part of the administration and the teacher.

The present report is highly suggestive to the Catholic educator. A similar survey of the curriculum situation in the Catholic schools would, no doubt, show about the same conditions, with the exception that about 150 minutes a week are devoted to religion, and less time, possibly, to such subjects as physical education, industrial arts, etc. That physical education should receive more emphasis in Catholic schools goes without saying. Some of our schools teach a foreign language in addition to the regular schedule, which complicates the problem considerably. But, for the most part, there is little appreciable difference between the curriculum of the Catholic elementary school and the public school.

I do not agree with those Catholic educators who defend this policy. They argue that our schools should be as much like the public schools as possible, so that criticism may be avoided. This is the way of least resistance. It is my personal belief that this policy is responsible for the present wave of secularism that is sweeping over our teachers, and their tendency to underestimate the validity of Catholic principles of education. The way in which some of our people grovel before state officials, and the joy that is theirs when some secular educator pats them on the back, is rather sickening. As someone remarked, "They are so grateful for not being shot on sight."

Now this state of mind would not exist were our teachers more thoroughly conscious of what their task really is and were they building on a real foundation. Moreover, the results in the character of the children would be better. They would see their religion, not just as one subject in the curriculum, but as the great integrating and motivating power of their lives. We have a philosophy of education. Our schools are free from state control. We do not have to temper our doctrines to sectarian minds. It is high time that we put this philosophy to work—make it dynamic in our schools. Only if we cherish misgivings concerning its validity can we fear that the results will not be all that can be expected in American citizenship. We are in a position to lead, to point the way for secular education. It would be hard to imagine any enlightened city superintendent of schools, harassed as he is by state regulations and red tape, having our freedom and not making the most of it educationally. Yet in practice we are submitting to the yoke that we deny in theory. I have before me a course of study intended for Catholic schools, in which there is hardly a word of religion; not even a mention of the missions in the geography outline. One wonders whether it is really worth while to ask our people to make sacrifices to maintain schools under such conditions.

This would seem to be an auspicious moment for a renaissance of Catholic education. The public schools are clamoring for what we possess, a definite philosophy of education. Our task would seem to be one of working out the applications of this philosophy to specific problems of the classroom. Possibly we have the bad fault of thinking too much in general terms. The result is that our educational theory and practice do not dovetail. Our schools exist for the purpose of developing in our children Christian character. Our schools exist for the same reason that the Church exists, to bring individuals unto the knowledge and the love and the service of God. Out of this all else flows. But we have to direct the application. A rather definite task, it would seem to be, if carried out in the light of the Truth unto which we are dedicated.

GEORGE JOHNSON.

VOCATIONS AND THE CATHOLIC ATMOSPHERE OF SCHOOL

We have remarked in a previous article that among the most powerful helps toward cultivating vocations is a strongly Catholic atmosphere in the Catholic schools. To some this might seem a needless observation, yet Catholic educators are the first to remark how necessary it is in these days to give special attention to preserving and increasing such a distinctive influence upon our pupils. It is, unfortunately, quite possible even with devoted Catholic teachers to find the religious influence of our schools lessening under the stress of present-day demands and preoccupations.

The teaching of Catechism in the lower classes and of Christian doctrine in the more advanced ones is always a part of our curriculum. In this we completely differ from the secular system of schools, where no such subject is to be found. Our other classes are stimulated by a certain competition with these outside schools. Sometimes we use their textbooks; our credits are acknowledged by their organizations. But for Catechism and Christian Doctrine we have no such stimulus. For these branches no credits are usually given, even by ourselves. Did we choose to give them, they would often be acknowledged by the secular schools. But both teacher and pupil are well aware that, unlike the other classes, the classes in Religion are unable to confer those credits now so important and so sought after in the educational sphere.

This uncredited or, shall we say, discredited state of the class in Religion should at least put us upon our mettle to make it the more important and effective, the less it is regarded by outsiders and the more exclusively it is the feature of our own system of training. There is reason to fear that not a few students of Catholic schools actually finish their course with a plentiful ignorance of points of Catholic faith which they should have learned thoroughly while at school. But our teaching should aim not only at cultivating the memory and intelligence but at sinking the faith so deeply into the heart that it will color after lives and be the deep motive of fervor and fidelity in trying days to come.

But not only in the Catechism or Christian Doctrine class should the religious training of the pupil be positively ensured. In almost every department of school life the same momentous element of our education must be kept in the forefront. It is true that some subjects have no direct bearing on religion, but they are all connected with it, as is life itself, by proportions and relations which may be the occasion of remarks and illustrations that give the child a greater love and better appreciation of his most precious heritage. And these *obiter dicta* should be directed not only at sentiments and feelings but at the intelligence and the will. A pious remark dragged into a discourse is not as effective as the explanation of a difficulty against faith which rises from the matter, or the pointing of a Catholic principle which can be illustrated from the subject in hand. It is the intelligence and the will which make or mar a life or a vocation.

In the classes for the study of literature, especially, a strong Catholic tone is very much to be desired. It is true, indeed, as Cardinal Newman has almost too emphatically pointed out, that English literature is in great measure Protestant. But it is by no means wholly so, and our neglect of Catholic authors is in some degree the cause of our students' little love for them in after life. Everything else being equal, it is certainly a disadvantage with non-Catholic critics and professors of literature that an author has been intensely and prevailingly Catholic in his themes and thought. We should at least establish the just balance in our own schools by leaning toward those authors who are at once good models of literature and thoroughly Catholic.

This is not the place to enter into a detailed survey of the field of Catholic authors. It will be enough to say that too frequently the secular curriculum of literature, with its set models of Protestant authors and its traditional worshipping of Protestant worthies, is sometimes allowed to exhaust the energies of both teacher and pupil so that no time nor inclination remains for the study of Catholic authors. Here again the competition with or emulation of non-Catholic schools is likely to have a bad influence unless we stress the need of reacting against their thrust away from Catholic themes.

If English literature does not afford material enough for the

study of Catholic authors, the rich mines of other nations may tempt our Catholic teachers to go thither and bring back spoils for their classes. The French classics are intensely Catholic; so are those of Italy and of Spain. Good translations will go far to bring home to the student some sense of the majestic heritage of great and noble thought which belongs to him as of right in the literatures of these nations. For all that non-Catholic authors have done, it still remains true that the great preponderance of genius is with Catholic authors and that the most eminent of modern minds not only were loyal to the faith but received from it their characteristic inspiration. Dante and Shakespeare are like two mountain peaks which top the whole range of Christian literature. The works of either would be inconceivable without the Catholic inspiration.

Some real appreciation of Catholic art will likewise help to create in the school the atmosphere of which we speak. In art as in literature, the greatest originals are of Catholic inspiration. No other names can match those of Leonardo da Vinci, of Raphael, of Michelangelo, and the other great Catholic artists and it would be regrettable were Catholic children to remain in ignorance of those sublimely beautiful pictures which breathe the faith while at the same time they become too well acquainted with cheap modern illustrations or with comic supplements. It is so easy nowadays to secure excellent reproductions of the great masterpieces quite cheaply, and an abundance of these and nothing that is trivial or inconsequent should adorn the walls of Catholic schools and homes.

A teacher with a true love of Catholic art and a cultured appreciation of its beauties and significances can best convey to the child a dawning sense of taste and discrimination. I confess it is a difficult task. Culture has a hard life of it in this vulgarized age. The divorce of the useful from the beautiful, the prevalence of cheap, commercialized literature, entertainment and art, the craze for the novel and the bizarre, signs of decadence which are too prevalent nowadays, make it increasingly difficult to put real culture even into Catholic schools. But there is all the more need of pulling against the current. Unless we insist very particularly upon Catholic culture, it will go by the board.

As to history, it offers a singular opportunity for strengthen-

ing the Catholic spirit. Our children should at least be familiar and, if possible, intimate with the great heroes and heroines of the Catholic story. What splendid traditions, what inspiring recollections are part of their inheritance! From every page of European history, from every epoch of our own new story, step figures of glorious memory. The grand originals of the early Church, the sturdy saints and heroes of the middle ages, men and women of modern time, offer a choice of models and examples of the Catholic spirit in action, so rich and various as to be bewildering. Perhaps the very affluence of material is one reason why so many students seem to leave our schools without having had their youthful enthusiasms sufficiently enkindled, or their imaginations enriched, or their hearts taken captive with the tales of these champions and heroes of Christianity.

The class in English composition offers likewise another opportunity for strengthening and deepening the Catholic spirit of the school. A surfeit of piety is not prudent, but there are many themes for composition which, though not directly pious, have such a bearing on Catholic faith and principles that the student who works them into a plan for composition, and then writes them out with his own development, is of necessity occupied with thoughts and conclusions which come near to the interests and teaching of the Church. There is sometimes a tendency in the Catholic teacher who uses non-Catholic textbooks and manuals of composition to keep the pupils busy with subjects entirely secular. Since Catholic training is the first purpose of our schools, its interests should be always kept in mind where a choice is to be made in the very wide field of possible subjects for composition.

The same remark holds true for entertainments and dramatic representations. The facility with which plays devoid of religious meaning and spirit can be obtained, and the comparative difficulty of getting Catholic texts, is sometimes an inducement to put on some entertainment which is entirely without any religious connotation. From time to time this may be all very well, but some distinctly Catholic inspiration should sometimes be insisted on. The merely secular plays may be quite harmless and even beneficial, but plays with a Catholic spirit are most helpful to impress and educate the child.

The school societies are likewise of very great importance in ensuring a Catholic atmosphere. The Sodality in particular is so adapted to train the students to supernatural self-sacrifice and to that personal fervor which will flower out into vocations to religion or the priesthood in those whom God has chosen, that it is a curious phenomenon how completely some of our zealous teachers seem to overlook its efficacy. The mere organization and upkeep of a fervent Sodality in every school might double the number of those who follow a vocation.

As we have remarked, there is no lack of providing on God's part. The want of sufficient laborers in His vineyard comes from the refusals of free human wills to heed and accept His loving invitation. The following of a vocation is volunteering. Only in the exceptional case that one could not save his soul in the world would he be obliged in conscience to enter religion. It is self-sacrifice and fervor which move girls and boys to accept Christ's invitation and volunteer for His life-long service. Whatever cultivates this fervor and self-sacrifice is therefore directly efficacious in helping them to follow out their religious or priestly calling.

Now the Sodality (we speak, of course, of those especial Sodalities which are affiliated to the *Prima Primaria* of the Roman College and share its ideals and methods) is singularly adapted to cultivate self-sacrifice and fervor in action. Simply put, its purpose is to use devotion to the Blessed Virgin as a means for cultivating in the Sodalist that special fervor of Catholic life which will tend of its own efficacy to overflow in good works. The students who belong to a well-organized, rightly conducted Sodality are first deeply imbued with a personal, spontaneous and chivalrous devotion to the Virgin Mother of God. This devotion is most easy and dear to the heart of children. Their love of their own mother serves to enkindle the love of Mary. They easily understand their loveliness from what they know by experience of the loveliness of their mother on earth.

For the sake of their holy Mother they are induced to imitate her virtues, the reflection of those of Christ, and to become worthy of her service by a special fervor of Catholic life. It is the work of the director and his aids to point out to the child the practical ways of imitating in daily life the virtues of the Blessed Virgin.

The rules of the Sodality, the examples of great Sodalists like St. Aloysius, St. John Berchmans, St. Francis de Sales, or the Blessed Therese, that charming Little Flower who was so devout a Sodalist while at school, of St. Agnes and St. Cecilia, patronesses of so many Sodalities, will give them courage. So, too, will the good example of so many faithful Sodalists of modern times inspire and aid them in this serious work of becoming worthy children of so great a Mother.

The zeal and spirit of self-sacrifice may then be put to the proof in sections or committees of the Sodality where they can take up work for the Missions, for the Eucharistic Crusade, for the poor, for Catholic literature, for special studies. Thus they will be exercising themselves all the while in self-denial and persevering effort, training their characters to resist and withstand the difficulties which always rise up in the ways of life after school.

All these are indirect ways of fortifying the students who are called by God and of preparing them for the sublime sacrifice to which they are invited. Yet these indirect ways will often be found much more effective than direct encouragement. If our advice and exhortations fall on a heart weak and selfish and disinclined to sacrifice for the love of God, they will be in vain. It is by first strengthening the mind and the heart, filling the soul with great ideals and disposing the will to act from supernatural motives and to resist the thrust and pull of selfishness and worldly principles that we shall best make ready our Catholic boys and girls at school to answer worthily the great invitation of Christ to leave all things and follow Him.

EDWARD F. GARESCHÉ, S.J.

THE PROCESSES OF ANALYSIS AND SYNTHESIS IN RELATION TO THE TEACHING OF RELIGION

An amount of confusion is apparent in the use which modern literature makes of the terms *analysis* and *synthesis*. The variations appear most frequently in manuals on methods, and especially such as discuss the great problem of the best method of catechetical instruction. It may be of more than academic interest then, and of some help to those who have been embarrassed by these frequent contradictory uses made of the terms, to raise the question of a clear exposition, which may lead to a better understanding of the topics discussed when these terms are implicated, and the meaning of the terms themselves.

The source of the confusion seems to be in the standpoint from which a topic is discussed and the nature of the truth or proposition that is analyzed or synthesized. When the approach is made from the logical viewpoint and the terms *analysis* and *synthesis* are employed, there is a distinctly different application than when the subject is viewed from the psychological attitude or approach. The logical application would naturally be to the distinct acts of the mind in the functionings of intellect in judgment and reason. When the terms are employed from the psychological viewpoint, they are just as regularly referred to the whole mental activity.

Compendes of logic give very generally the following outline of definition and description when presenting the meaning of these terms. Analysis comes from *ἀνά*, up or back, and *λύειν*, to loose, thus meaning a separation—taking apart that which was united. It corresponds to the Latin *resolvere*, *re-solvere*—resolution. Anything that is complex, after it has been resolved into less complex (simple) parts or elements, is said to have been analyzed.

The complex which is analyzed may be a concrete or an abstract (ideal) thing. Analysis of concrete individual substances, quality or process is the object of the physical and chemical laboratory. This type of analysis is discussed more at length farther on in this article. Logical analysis is more appropriately applied to the abstract or ideal order, in which

case it is an activity of the intellect in breaking up complex ideas into simple ones. In this sense analysis is compassed by the ideal order of the mind that conceives the complex idea to which it remains united, as it has no existence as such apart.

Ideas are complex either on account of their extension, denotation, imperfection (*ambitus*), or their intention, connotation, comprehension, perfection (*complexus*). Logical analysis is not concerned with the differentiation of the notes in the extension or denotation of an idea. The denotative element in an idea is its range of applicability to concrete individual things. Thus the denotativeness of the notion man is its referability to all individuals of the species, Peter, James, John, etc. The same idea in its connotativeness is considered as regards its ideal contents, namely, animality and rationality. To analyze it, therefore, is to divide it ideally into other ideas whose complexity or connotations are not so comprehensive. Thus analysis of an idea into connoted ideas increases its denotativeness in an inverse ratio. As the notion man is analyzed into animality and rationality it is easily discerned that either note is applicable to a greater number of individuals than the complex notion itself is, while in themselves the elements include fewer notes. This phase of the breaking-up process does not concern, strictly speaking, logical analysis.

Synthesis comes from *σύν*, together, and *τίθειναι*, to put, or a putting together. Synthesis or composition is the opposite of analysis, or the process of breaking apart. It is the joining together of the several notes, for instance, animality and rationality into the notion man. Logical synthesis thus is not concerned with the combining of the notes common in individuals to form a denotative complex notion, but the adding to the genus of the specific difference to form the species, while analysis is oppositely the taking apart of the specific difference from the species to arrive at the genus or the more general and simpler. So also in analytic reasoning or demonstration there is a like process of the breaking up of a complex proposition into simpler or higher principles and more general truths. In mathematical reasoning and demonstration the analysis of the proposition is the breaking up of it into axiomatic truths or simpler propositions that preceded the one under discussion.

It is easily seen that though the process of analysis is a

breaking up of a notion or proposition into simpler truths, it is not to be understood in the sense that these simpler truths are so called from the standpoint of easiness in the understanding of them. As a matter of fact they require more intellectual acumen and effort because of their greater abstractness. The synthetic complex is more easily comprehended. In logical processes, then, the synthetic would seem to be more easily adapted to the beginner's mind. In the logical phase a principle is simpler than a conclusion, a law than the facts which it governs, a cause than its effects, nature than action, condition than the conditioned or the concrete application and further determinations. In the learning the reverse is experienced to be true.

An analytic judgment is one in which the analysis of the subject reveals the reason why a certain predicate belongs necessarily to that subject, or, in other words, by an analysis of the subject and predicate a reason is found for the union of the two terms, or the judgment. The predicate is not found from an analysis of the subject but a cause for the union of a certain subject with a connoted predicate; for example, a circle is round; man is an animal; the whole is greater than any of its parts; twice two are four; the world was created by God. An attribute is found in the analysis of the subject which is denoted by the predicate. An affirmative analytic judgment combines a subject and predicate which are necessarily united; a negative analytic judgment is one in which there is an impossibility of the union of the terms, due to the matter with which the truth is concerned. These judgments are called absolute because they depend upon no condition nor admit of any exception. They are called pure rational and metaphysical because they are founded on the ideal order and are beyond experience.

A synthetic judgment does not evolve the reason for the association or dissociation of the terms from an analysis of them but discovers it in some external reason such as experience or authority; for example, the circle is green; the body is round; lead is heavier than iron. In these the combination of the terms is dependent upon contingent matter and the judgments are therefore called contingent, empirical, experimental, hypothetical, physical, because they are founded on experience alone. The purely logical synthesis, however, is the one described above.

In themselves all judgments are synthetic inasmuch as they result from a synthesis of the subject and the predicate.¹ The subject in its explicit meaning is indeterminated with reference to its predicate which limits the extent of the subject to its own implications. The same discussion is raised in the matter of demonstration and the methods of exposition and instruction. The analytic proceeds from a particular theory and ascends analytically to a general principle. The synthetic oppositely proceeds from a general proposition and descends synthetically to prove individual positions or truths.

Analytic instruction follows the line of investigation and discovery by which the scientific truth was first arrived at. It breaks up a phenomenon, which in itself is more familiar to the ordinary mind. The phenomenon is thus divided into the several factors the cause of each is exposed. The analytic chemist thus studies the reactions of water. The water itself is a familiar substance, but the elements into which it is analyzed, oxygen and hydrogen, are not, though they are more common to nature. Analysis is primarily inductive and adheres more closely to the points under discussion. It demands exactness on the part of those who observe phenomena. From a careful observation of particular facts and effects it exposes the nature of their causes. It is an "*a posteriori*" process which requires an elaborate inquiry into facts which it submits to the essays of resolution and regression.

The synthetic method presupposes the results of investigation and discovery, and provides an orderly way of presenting the complex to a mind capable of synthesis. It demonstrates how simple elements or causes, which are less common to the mind but more common to nature, produce complex effects, or distinct individual and observable phenomena. It is primarily deductive. It is commonly used in Euclidian geometry in which reason proceeds from simple axioms (simple inasmuch as their comprehension is limited) and notions to more complex truths. The truths are logically more complex indeed but more easily grasped by the human mind. It is a process of demonstration which requires strict observance of the rules of formal logic, and is always open to the danger of going astray. While it starts with a law or principle which has a natural priority, and is true

¹Εὖν Οεσις νοημάτων ὡςπερ ἐν ὄντων. Arist. 1, 3 de an. c 6, 430 a, 27.

before all reasoning, yet to the ordinary lay mind the phenomena which it purports to explain are far simpler. It is made up of so-called "*a priori*" reasoning and provides a procedure of composition and progression.

Aristotle in his ethics follows the analytic reasoning ^{and} but proceeds from things familiar rather than from first principles. Repeatedly throughout his works he advocates a procedure from the concrete fact to the universal law. He does not, however, reject first principles or the unconditioned. In his analytics, however, which is the third tract of the *Organon*, he uses an analytic process which consists in the breaking off from general principles particular judgment or conclusions, which is distinctly different from that used in his ethics or the rather psychological analysis.

The confusion, therefore, in the use of the terms would seem to arise partly in the nature of the complex thing or truth that is being analyzed or synthesized. If the notion man is analyzed into its connoted elements, animality and rationality, the process is quite different from its analysis into the denotated elements or notions of Peter, James and John. Likewise a synthesis which composes the connoted elements, animality and rationality, into the notion man would be quite different from that which joins the denotated individuals, Peter, James and John into the notion man. They are both syntheses, however.

Again, the confusion when it concerns methods of demonstration or instruction would seem to originate in the character of the procedure. To analyze patience into a notion of virtue, and then into that of a habit, would be different than to analyze it into the characteristic perfections of Job, Simeon and Anna. Oppositely the synthesis of the elements of the notion of a habit into virtue and then into patience would be pronouncedly different from the synthesis of the outstanding characteristic traits of Job, Simeon, and Anna into the notion of the virtue patience. The former in both cases is, strictly speaking, logical, abstract and metaphysical, whilst the latter is eminently psychological.

It is obvious, therefore, that the philosopher and theologian are professedly analytic or synthetic in the first sense, and the catechist, who instructs minds unaccustomed to the demands of abstraction, just as much so synthetic and analytic in the

second sense. While the former become more and more general the farther their analysis proceeds, the latter becomes more concrete the farther the synthesis proceeds. The philosopher initiates his process of thought in an abstraction which becomes more so as he proceeds; the catechist initiates his instruction in the concrete and leads the young mind gradually to the abstract, and returns to the concrete through synthesis, leaving the further step from the abstract to the more abstract to maturer minds.

This leads to the contrast between the logical and psychological concept of the two terms. The catechist indeed proceeds analytically in preparing the concrete exemplars, sources and proponents of the abstract truth he proposes to expound. This introduces the Bible stories, characters that are sacred in the revealed word, the saints of history, parables, liturgical applications and other concrete elements. With these the young catechumen begins. They are related to his own experience. Out of the interaction of these and his own experiences the catechist builds for the child the synthesis for the general abstract truth, which is gradually isolated from the concrete examples by analysis. Logical analysis, therefore, and synthesis refer to modes of breaking up and uniting notes in complex ideas, of uniting a subject and predicate in propositions, or the constitution of the major in a course of reasoning, or the use of deduction or induction in the abstract in the forms of exposition. The appeal of these is to the judgment and reason.

In the use of the same terms the psychologist usually refers them to the functions of attention, which is an act or process by which the mind organizes whatever is presented to it through the senses. The field from which the objects of attention are drawn may be from those that produce stimuli in the senses, the physical world (generally), or from the ideational field of stored-up imagery in the memory.

Attention is given to separating some one thing from an indefinite field of objects, and at a moment it heeds these and neglects the rest. Attention in reading demands that words and letters be isolated from the rest of the content of a page and the page itself from the variety of other objects which may be impressing themselves simultaneously on the ear, eye and skin. This is required by the very limitations of vision and consciousness, which cannot survey the entire field at once. Adjustments

in life postulate the dissociation of part of the environment at a time. Interest determines largely the object or idea that shall be analyzed, discriminated or dissociated from the rest.

The function of analysis is not subserved, however, by attention without joining in the act or process that of synthesis or association. Dissociation postulates association. The act by which the mind distinguishes black clouds in the sky from white is one in which, by the very nature of the case, the two qualities or objects in which the qualities exist, thus distinguished, are brought together and associated with one another. This is the function of synthesis in attention. This is still further true to the extent that the mind could not analyze the white colored cloud from the rest without synthesizing the dimensions of length and breadth in the dimensiveness of the cloud that appears. Both of these processes are associated in every act of attention.

Psychological analysis and synthesis in attention should normally precede the logical. They supply the storehouse out of which reason draws ideas in which the elements of the complex may be analyzed into a subject and a predicate, the material out of which mind supplies itself for the purposes of demonstration and exposition. These have to do with the apperceptive ideational field and not so much with sensation, attention and senses perception, except indirectly. They presuppose an imagination and memory well matured in the measure and the inclusions of their content. When the psychologist speaks of synthesis he conceives a background of imagery and ideas out of which, for purposes of attention, the mind through interest isolates one or a combination of objects to activate perception, reason and judgment. The catechist adds to these the motive of faith and thus carries the process farther through the motives of credibility, and with the aid of God through prayer, the habit received in baptism develops into a formal act of faith in the truth stated in the formal words of a dogma.

Logical synthesis and analysis explore the domain of the abstract, general truths; the psychological present a group of individual concrete things or phenomena out of which one is isolated. Logical analysis and synthesis would thus seem to be restricted to the mental abilities of the theologian, while the psychological disposes the minds of the young by a series of growths gradually to these capacities. Psychological analysis

and synthesis are primary and elementary, whilst the logical are secondary and complex.

When the catechist says that his method is in keeping with the laws of learning, he follows the psychological method rather than the old analytical or exegetical. He is indeed analytic and synthetic in the exposition procedure, but he is evidently giving a different meaning to the terms than when they are employed by the philosopher and the theologian. His "Preparation" step in the process is the establishment of a synthetic background of concrete facts, persons, images, and experiences associated with the learner's content of experience and more or less interpretable through it. This synthesis is a composition of the concrete elements within the comprehension of the young and not the abstract synthesis related above. The second step or "Aim" is the articulation of a certain element to be projected out from the rest for observation and consideration. The "Presentation" or third step features the characteristics of the truth in the synthetic background. The fourth step, the "Explanation," delineates the reasons in the truth, and the synthesis generalizes (much after the manner of logical analysis), and the "Application" or last step relates the truth analytically to the child's conduct and life habits.

The above explains why a writer on this subject makes the following statement: "This method (scientific theology) was called the analytical method, although in the phraseology of Aristotelian philosophy it should be called the 'Synthetic method.'"²

Equally interesting with the above is the relationship of the natural understanding of truth through psychological processes of learning and instruction and the supernatural development of the virtues of faith, hope and charity, and belief in the dogmatic and moral content of religion. The following quotations are disposed to raise a very discursive question: "Proper learning aims at the natural development of the soul's faculties, and the acquisition of natural virtues; religious training strives to build up in us supernatural virtues."³

² Gatterer, Krus, Culemans: "Theory and Practice of the Catechism." Pustet, 1914, p. 73, No. 14.

³ *Ib.* p. 75, No. 42.

"Man's natural faculty of cognition, as well as the virtue of faith, is capable of perfection."⁴ "While the principles of psychology must receive their due share of consideration, we must likewise regard with suspicion a method which endeavors to build up and develop the teaching of religion on the principles of psychology pure and simple."⁵

It is difficult to reconcile the tenor of these opinions with the *fides "ex auditu"* of the gospel, which constitutes the basic principle of the method proclaimed by the Master Himself. The new method endeavors to introduce only the accepted principles of psychology which aid in effecting the best results through the "*auditus*" and the other senses which were included in the general reference. The method need not lessen the sacredness of the content nor make the formal or informal procedure less reverential because it provides that disposition of mind which was the Psalmist's: "Thy testimonies are become exceedingly credible."

Whilst no amount of instruction, however planned, confers or merits the gift of faith and supernatural life, yet the natural preparation for it or its growth along the most effective line by developing the the "*motiva credibilitatis*" would seem to be doctrinally safe and sound, and consequently a most acceptable method. The element of catechetics after the Socratic type enters more normally into this method inasmuch as the mind of the young is prepared by the procedure of instruction so that it has materials of thought to formulate an answer to a related question rather than depend upon a precise formal question before the corresponding answer may be secured.

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⁴Ib., p. 80, No. 45.

⁵Weigand: "The Catechist and the Catechumen." Benziger Bros., 1914, p. 13.

A HIGH SCHOOL COURSE IN RELIGION

BY A BENEDICTINE PRIEST

(Continued from September issue)

II. THE FOUR-YEAR COURSE

I. GENERAL METHOD OF THE COURSE

1. *Varies with varying age.*—So far special aims and principles of religious life have been stressed because of the importance of keeping the proper aim before the mind in the work of teaching. Only this will give the proper direction to the inculcation of religious truths. Experience has too often shown how the latter may be absorbed by the understanding and the memory without ever becoming the source of high inspiration that they were in the intention of Christ. Such a consideration alone forms the motive idea behind any arrangement of a course of instruction that may be given in subsequent pages. There is no question of a new method, scheme, or means of teaching religion, but simply an emphasis of proper aims and purpose, needed all the more today because of modern conditions of life. Masters of teaching have pointed out the underlying viewpoint at all times. Religion must be taught for what it actually is—an activity; and in its instructional form an activity not merely of the teacher but especially of the pupil. Through the aroused activity of the latter alone can he be initiated into the mysteries of religion; without that activity they will ever remain secret, hidden truths indeed.

While truths are therefore to be committed to memory necessarily and understood mentally, they must above all be assimilated into the life of the pupil. They must become a part of his natural inner attitude; the soul must adapt itself to them, become one with them, so that they exert a creative influence on life. Naturally, then, the presentation of the material and the material presented must differ with the differing ages of pupils. Only too often the first year of a high school course in religion differs from the fourth year only in content—one section of the catechism being taken the first year and another the fourth; or a smaller catechism being studied the first year and a more comprehensive one the last. If the truths are to be really

assimilated by the mind, their presentation must be adapted to the nature of the growing mind; that is indispensable for the achieving of the important aim. Only thus will the absorbed knowledge continue to be the source of an increase of active impulse to perfection.

Hence the different methods in which the truths may be presented must all find their proper employment as so many different channels through which these truths may be gathered up more perfectly. There is above all, of course, the logical method of teaching religion. In this method the truths of religion are impressed on the mind through their reasonableness. Since man is above all rational, since all his activities must accord with reason, the logical method is always fundamental. It furnishes the true basis of a firm religious belief. But the logical method by itself may be cold and uninviting. It is humanized by means of other methods, notably the historical and the liturgical, which serve to present the religious truths in all their wider range of appeal to human nature. In the historical method the truths are revealed to the soul by the observation of their effects in the lives of men. In the liturgical method the soul is taught through the manifestations of the beauties of religious truth, and in it are offered at the same time the external forms through which devotion may inspire the soul to activity, leading unto a sacred dramatization, as it were, of divine truth.

2. *Gradation in emphasis of methods.*—The ordinary Catholic child entering high school has already had its memory stored up with the fundamentals of religion while in the grades, at least in verbatim forms; or it has received some knowledge of these fundamentals from the lips of good parents. The full meaning of the truths has, of course, not been realized, the child being to a great extent drawn to religious truths and practices by the example of elders and by precept, perhaps, also in part by an awakening sense of the appeal of their beauty. In the first years of high school, when minds are just in the transitional stage, with the world, as it were, opening out before them anew, it seems then most beneficial and natural to direct the souls to these truths in their external liturgical expressions through which the Church so lavishly unfolds the richness of her inner treasures. These can be made to contain an appeal which will forever leave its stamp on the practical mind and heart of the pupil. They will

enhance for all later life the practices of religion which only too often are grudgingly gone through, which so frequently seem meaningless and uninspiring just because their beauty and wealth were never even faintly adverted to.

In connection with this method, or in further development of it, the truths can well be presented by the historical method. The awakening curiosity of the youthful minds regarding the world about them and regarding men will readily respond to the broadening outlook that paints the truths of faith in their effects on the lives of men and nations. This should give an increasing understanding of the greater values of religion, of religion as a powerful influence in actual life and as the greatest blessing for mankind.

Growing curiosity, however, will not be satisfied until the deeper and instinctively human questions of natural reason receive their answer. The youthful mind is now the better prepared to absorb in their intellectual garb the grand truths of God. It is the logical method alone that can satisfy the growing self-consciousness of human reason, adding depth and solidarity and solidity to the knowledge of divine truths. The logical method should serve, therefore, not so much as a means of introducing these truths to the mind, but rather as a definitive, clinching means of final assimilation. It has its most logical place after the youthful soul has been trained at least partly by the other methods.

As a sort of necessary complement to the logical method, lending fuller play to the individual activity of the young mind should come an apologetical presentation of these truths over against the main objections and accusations made by outsiders in our own day. In it ample opportunity should be afforded for self-expression, for original independent treatment of the great deposit of truths. This method gives the culminating touches to the planting of the religious tree, making it strong against all storms and foul weather.

The mention of these various methods of imparting religious instruction does not mean to imply that they are so many separate methods of procedure that may in no way overlap. Teachers will understand readily that teaching cannot be so definitely pigeon-holed or machine-stamped. To some extent the different methods cannot but overlap, and to divide them as above im-

*The Vital application (personal)
should follow: as a Practical Philosophy of Life.*

plies merely the greater emphasis of the one method over the others, and the shifting of this emphasis with the needs and dispositions of the growing mind. With that understanding, it cannot be denied that each method does find a natural place in the whole course in accordance with the state of development of the young minds; and the best results will probably be attained if the succession of methods follows as above outlined. Together they then form a harmonious whole, having gradually led onward to the final goal. And each of the methods must be seen in its relation to the others and employed with a consciousness of what precedes and follows it, for they must finally unite to form the fulness of perfection in man—beauty, goodness, truth, and these three are one.

II. THE FIRST YEAR OF THE COURSE

1. *The Course and Explanations*

1. MEMORIZATION: (a) Angelus, Regina Coeli, Hail Holy Queen, and other prayers in common use.
(b) Selected passages from the New Testament.
2. DOCTRINE: (a) The Commandments of God, from the "Catechism of the Council of Trent."
(b) Sullivan, "The Visible Church": The Government of the Church. The Religious State. The Ecclesiastical Year. The Church's Books. Services and Devotions.
(c) The Gospels of the Sundays and holy days from the First Sunday of Advent to the Sixth Sunday after Easter.
3. HISTORY: The life of Christ as revealed by the Evangelists.
4. PRACTICE: (a) Mental prayer.
(b) Reading of selected Lives of the Saints.

1. The recitation from memory of the prayers and of passages of Scripture must be accompanied by explanation on the part of the pupils, so that the memorization be not separated from a proper understanding of meanings. A careful selection of passages from Scripture, suitable for memorization, is being edited by the Rev. M. V. Kelly, C.S.B., of Toronto. It may be of value, however, for the teacher to indicate texts for memorizing by assigning chapter and verse number merely, whereupon the pupil can find the proper passages in his copy of the New Testament. In that way the habit of referring to the Bible will be inculcated, and for many a soul it may be the means of forming

that companionship with the Holy Book which is so sadly non-existent today. The texts, incidents, and stories, with their beautiful teachings, if impressed upon and absorbed by the youthful minds in the spirit of religion, cannot but beget lovers of the Word of God who will not discard the sacred writings at the end of the course of studies as just another tedious task done with for always. They will learn to value this inexhaustible source of old familiar refreshment and strength, and will gladly turn again and again to it in later life when they feel a spiritual hunger for something simple and substantial.

2. It is a universal experience that most of the faithful in a congregation on Sundays are unable to give the meaning of what was read in the gospel during the Mass. Most people have in fact never been trained to take an interest in Holy Scripture. The latter not being the sole norm of faith for the Catholic, he may easily become satisfied to leave his pastor draw forth its lessons for him. How much solid good could he not also obtain for himself from this source were he trained in school to find in it and to draw from it a deeper spiritual inspiration, as men are trained to a better taste for literature or art! The multitude does not long merely for academic dissertations or verbal dissections of the Scriptures; it desires for itself the true meaning of the divine truths in all their telling simplicity. No better form of such doctrinal exposition can be had than that coming from the lips of Christ Himself. The treasure and the appeal of the Gospels for the soul, both young and old, are inexhaustible, and they form naturally the primary textbook of Christ's own religion. Hence they are also a most natural and a most fruitful topic of discussion and instruction at this time in the course.

2. A Short Method of Mental Prayer

The simple mental prayer may be divided into four stages or activities: Preparation, Considerations, Affections and Resolutions, Conclusion and Spiritual Nosegay.

The Preparation consists in putting oneself by a mental act in the presence of God, invoking His aid and grace, and giving attention to or selecting some subject related to Him.

The Considerations consist in placing the mystery or truth before the mind as vividly or concretely as possible. In it one

must examine the divine meaning or message. No special length of time should be set aside for this act. If one topic or point does not awaken the mind, another should be taken up before long. Whenever the mind finds abundant matter in a topic for exercising itself, whenever it relishes the contemplation of some truth, it should continue to occupy itself therewith without proceeding to another.

Affections and Resolutions will be the natural effect of such considerations. They arouse in the soul tendencies towards God, motives of rendering Him service, that may express themselves in a great variety of ways; Love of God, of neighbor; desire for heaven; zeal for souls; imitation of Christ's life; compassion, admiration, joy; fear of God's displeasure, of judgment, eternal punishment; hatred of sin; confidence in the goodness and mercy of God; shame for past sins, etc. In these affections the heart should dwell as long as possible. And every motive should find expression in a special and concrete resolution, one, if possible, that can find application immediately in the life of the day.

The Conclusion should contain a thought of thanks to God for the light given by Him, with a renewal of resolutions. These should be offered to God through His Divine Son, and a special blessing asked on the spiritual nosegay resolved upon for the day.

Meditation or mental prayer practiced in some such way must not be confounded with mental study or intellectual reflection, which may never issue in a natural movement of the affections and heart. Various cautions will help to emphasize its general character. For example, the mental prayer must always be reduced to resolutions that can be practiced during the same day, and thus be brought close to life and action. The mental prayer should be formal neither in its first nor in its last steps; for the transition from mental prayer to other occupations should be easy and natural, so that the fruits of prayer are not dissipated but rather united with other occupations. For forming affections and resolutions the form of conversation should be used. The sincere and confiding heart speaks to God, angels, saints, to itself, with the fullest openness of heart and with simple naturalness, after the example of the Psalms and of the saints of God. The presence of God should imply especially

the entire Christ, in His humanity and His divinity. Otherwise, as says St. Teresa, much precious time is lost. Only through Him do we come to the Father.

III. The Second Year of the Course

1. MEMORIZATION:

- (a) Review of the first year.
- (b) Selected passages from the New Testament.
- (c) Review of mental prayer.

2. DOCTRINE:

- (a) The Seven Sacraments, from the "Catechism of the Council of Trent."
- (b) Sullivan, "The Visible Church": The Sacraments. The Holy Sacrifice of the Mass. The Sacramentals. Church Music. Art and Architecture (with slides). Miscellaneous.
- (c) The Gospels of the Sundays and holy days from Pentecost to the Last Sunday after Pentecost.

3. HISTORY: General History of revealed religion.

4. READING: Selected pamphlets on religious topics and questions.

Divisions 1, 2, and 4 of this year are a continuation of the work of the previous year, and find their explanation and directions above. The method of mental prayer is reviewed and may well be related to the Mass when the latter is taken up for study.

2. The general history of revealed religion should be a continuation of the life of Christ taught in the first year. If the teacher can at all dispense with a textbook, he should do so. The pupils will then note the general dates and divisions as the teacher indicates. This part of the course should train pupils also in the ready assimilation of matter presented to them orally. It is essentially an unfolding of the divine plan in the life of human society. It is no secular study; it presents Christ in the Church not figuratively but literally, as He is the life of that body, personally dwelling therein. The development of history should be the varied manifestation of Christ, His work of the Redemption; it contains the same struggle with evil that Christ exemplified during His visible sojourn on earth. Human beings are the members of Christ. They may fail in their particular ends and be cut off as dry branches; they may stumble in the attainment of their end but not fail entirely; or they may be complete misfits in the universal scheme of God. Such a discovery of Christ in all His historical manifestations is a

fostering of religion in mind and heart. Without it the study of heresies, schisms, rebellions, the failings of man would have only a depressing effect on fervent faith. "In the Church under the appearance of a visible and human society, is hidden the divine substance, and all that may seem abnormal in the history of the Church belongs only to the human appearances, and not to the divine substance."

Besides a copy of the New Testament, the pupil of the first year will require as a textbook *The Visible Church*, by Rev. J. F. Sullivan, the few minor inaccuracies of which may be corrected without difficulty. This book will also form a most useful addition to the family library for future reference and edification. It opens with the exposition of the government of the Church. If the teacher will draw his inspiration from the Catechism of the Council of Trent, he will first make clear the purpose of the Pope's position as the head of the Church. Naturally following upon this will be an explanation of his powers, the infallibility, the cooperation of the human and the divine in the manner of his election, the significance of his titles, the very meaning of his costume and insignia. The natural interest of the young mind will readily turn to wonder and admiration, and this will in turn favorably incline the will towards God's visible Church and its visible head. A renewal of the facts of Our Lord's founding and organizing of His Church on earth is most opportune in connection with the above. The young mind will learn to appreciate and admire as it understands better the present organization of the church in its hierarchy, orders of religious, etc. And wondering and admiring it will enjoy, for in all this there is a presentiment of an order to come hereafter which could otherwise not be described. The advantage derived from a comprehensive, unified view must be kept well in mind by the teacher, else he may lose himself in individual matters of detail, dates, names, facts, single institutions and organizations to be committed to memory, until pupils would fail to see the woods for the trees. Like the above, the development of all the other visible forms of the Church may be undertaken.

In showing the beauty of the externals of the Church the method should break away from the general attitude of viewing the church art, ceremonies, music, action, from the standpoint merely of their appeal to the senses, as with food and drink;

and should lead through the senses unto the real true, and good, and beautiful underneath, thus again arousing a real appreciative joy, its true health, in the soul. A study of the externals of religion which is prompted by mere curiosity, with a rarer appeal to meanings of signs and symbols, rites and ceremonies, would only make for a passing entertainment of the mind, and create at most an empty shell which would eventually collapse. The externals derive their true reason for being from the truth within, and when the two are together, then alone do they satisfy man completely, body and soul—that is, all man.

A larger edition of the textbook, entitled "The Externals of the Catholic Church," will be of good use to the teacher. The list of questions at the end of each lesson serves only as a guide, not as a system of teaching. If the teacher gets into any rut by dint of asking a set type of questions, the pupils will readily adapt themselves to that rut as the easiest way of giving pedagogical satisfaction. To avoid the possibility of such a mechanical attitude, the teacher must aim at a greater variety, or at times call colleagues into the class to ask questions. The different modes of questioning will reveal to what extent the subjects treated have really been understood, and where the gaps are that must be filled. Naturally, real religion is discovered only by such as are themselves imbued with its spirit, not by mere talent that has facility in propounding catchy queries.

In connection with the textbook material indicated, the teacher is to take through the Ten Commandments with his pupils. Being the backbone of moral law, taken over by the Church from the Old Dispensations, they are in substance and coercive force easily grasped by the young mind, and without difficulty brought out emphatically on the background afforded by the material mentioned in the above paragraphs. The pupil will need no special textbook. The commandments are undoubtedly already memorized and thus afford a sufficient basis for a better retention of the explanations of the teacher. The explanations, as in the other years, should be based on the Catechism of the Council of Trent.

3. Regarding the life of Christ as revealed in the Gospels little need be said. Its appeal and its unspeakable religious value for the young as well as for the old are so evident that all explanation is unnecessary.

4. The use of the New Testament as a basis for mental prayer may seem odd at first thought. But rightly considered what should more effectively move our hearts towards God than His own inspired word? For youthful minds of course only the simplest method of mental prayer should be attempted, and the most natural. Below is given a sketch of the method of St. Francis de Sales, which he explains in the second chapter of Part Two of his "Introduction to A Devout Life." In chapter nine of Part One there are also to be found some examples of meditation which can serve as models for the teacher. At first some training in the use of a method of mental prayer is indispensable, until gradually the mind finds it easier to follow the method and naturally falls into the sequence of the plan. Pupils may be made to write out such meditations for some time. They can also be helped along individually which is the Church's method of education and training from of old. As soon as anyone shows an understanding of the method, his efforts can be led over to more direct application of it in real prayer. Repeated class questioning regarding mental prayer, and repetition of the exercise of it, fortified by individual inquiries at intervals, should lead many a soul to more natural and intimate converse with God.

IV. The Third Year of the Course

1. MEMORIZATION: Same as for the second year.
2. DOCTRINE:
 - (a) The Creed and the remaining parts of the "Catechism of the Council of Trent."
 - (b) The Epistles of the ecclesiastical year.
3. HISTORY: General history of revealed religion (continued).
4. READING: Selected pamphlets on religious topics and questions.

Divisions 1, 3 and 4, are continuations and find their explanations above under the second year.

2. For the doctrinal matter no additional text on the part of the pupil is needed. During this year a systematic course of doctrinal instruction is given. The teacher is to use as a basis the Catechism of the Council of Trent, with the possible omission, if the time allotted for the matter be too short, of the subjects already treated in the first two years. The Catechism, which has so frequently been lauded both by older and by more

recent popes, and which has been said to hold a place "between approved catechisms and what is *De Fide*," should properly form the basis of the instruction. The doctrines defined by the Church since the publication of this catechism, and a development of some few subjects to which it refers without detailed explanation must be included; e.g., papal infallibility, the Immaculate Conception, the Assumption, indulgences, the Beatitudes, the gifts and fruits of the Holy Ghost. The need of these supplements added by the teacher will disappear when Rome publishes the contemplated revision of the catechism.

The method to be pursued has its special purpose. Whatever it is found necessary to commit to memory, such as laws, enumerations, and the like, should receive its drill apart from the regular instructions. The latter should be complete presentations of some single topic or part of one. During the instructions the pupils are not to take notes but to pay complete attention. There should be nothing to interrupt the influence on their attention and will. At the end of an instruction, and not before, the teacher may dictate a skeleton of memory points, not a complete scheme or more detailed sketch. The pupils may note these points, and use them when called upon later to recite. Their recitations should be as much as possible complete expositions of the subjects asked for, given also as connectedly as possible. Thus the pupils are gradually trained to receive, to retain, and to give forth as their own, the instructions received, and will form the habit of similar assimilation of sermons and instructions received elsewhere. It is ultimately by act of the will that the truths taught are fixed in the memory, and only such truths will stay, take root, and bear fruit in life as are thus fixed. A casual inquiry about what is remembered of the sermon of the previous Sunday will give an insight into the spiritual condition of the pupils, and open the opportunity of adapting the teaching accordingly.

The treatment of the epistles of the Sundays is a continuation of the Gospel explanations of the previous courses. It may be advisable to make a selection of those to be treated first in the classroom so as not to go needlessly beyond the mental grasp of the pupils. A few historical data by way of introducing an epistle will help to connect its matter with points of early Christian history, and will help to establish the feeling of con-

tinuity and Christian solidarity that every Catholic heart should have.

V. *The Fourth Year of the Course*

1. MEMORIZATION: Same as for the second year.
2. DOCTRINE:
 - (a) Conway, "The Question Box," supplemented by other collections of questions.
 - (b) A weekly digest and comment in class on the articles in the *Sunday Visitor*.
 - (c) A critical acquaintance with religious periodicals.
 - (d) The teaching of catechism.
3. HISTORY: A general view of the Church in the United States; the home missions.
4. READING: Selected pamphlets on religious topics and questions.

Divisions 1 and 4 are as above for the second year.

2. For this course the pupils must each have a copy of "The Question Box," or some similar book, and a subscription to *The Sunday Visitor* for the term of the course. Religious education is not complete until the apologetical exposition of its truths has been studied, as a potent means of confirming the results of doctrinal instruction. It is the purpose of this course to enable the pupils later on to give to others an intelligent account of their religion, and especially to meet adequately the various arguments that are ever being launched against their faith.

The course should include also some instruction in the teaching of catechism. It is a notable fact that many Catholic children do not receive the home training in religion that they should have. Are the parents incapable of imparting the proper instruction, or has their duty in this regard never been impressed sufficiently upon them? If the principles and method of catechism teaching are learned in the course of apologetics, as developed, e.g., in MacEachen's "The Teaching of Religion" and "Religion, First Manual," the pupils will become proficient teachers of religion themselves, and thus become a powerful instrument of good even if they never engage formally in the teaching of religion beyond the home instruction of their own children later on. During the course itself there should be an opportunity given them for the practice of teaching. It will be the most effective way of firmly grounding them in the

truths they have learned; this alone should be its sufficient justification. "To study," says a great and learned man, "is a good way to learn, to hear is a still better, but to teach is the best of all."

Again there should be some general knowledge given of various Catholic periodicals, and of the larger current Catholic literature. Only too often Catholic families are entirely ignorant of anything of the kind. It is particularly a duty of the educated Catholic to foster Catholic literature, and by word and example to help spread its influence. A proper start made in the classroom should go far towards remedying the existing condition.

3. The historical part of the course should cover the activities of the Church in the United States. Of the beginnings, spread, etc., only a general outline sufficient for the better understanding of present conditions need be given. More emphasis should be laid on the type of labor and service required in the sparsely settled regions, among the Indians, Negroes, and Mexicans of the border states, as also on the work already accomplished, the present needs and handicaps, prospects, etc. It will give to the pupils the missionary outlook as applied to their own country; and will help to take them out of the narrow confines of their immediate surroundings and train them to think in a truly Catholic manner.

6. *Epilogue*

It should have become evident in the above pages that one of the prime purposes of the course as arranged is to render the pupil more independent of any formal adherence to a textbook than is frequently the case. There is always a danger of resting satisfied with a mere external knowledge of the truths of religion, knowledge expressed in the high-sounding formulas of the book, which often convey no inner meaning to the youthful mind. One of the chief aims of the teacher who follows the above course should then be to cultivate in the pupils the ability to steer free from becoming a slave to any such formal expression. Only in that way can there be a more definite assurance that what the pupil learns really becomes a part of himself, that his religion becomes a spontaneous and personal possession. The course in religion must be to after-life what an

apprenticeship in any trade is to the actual profession later on. Hence also the reason for the emphasis put on mental prayer and the attitude that necessarily goes with it. Once this attitude is attained to some degree, the use of texts and textbooks for reading or study can be taken up by the individual with all the greater profit, since he can now make use of their material as his very own.

To accomplish this purpose it will also be the more necessary to insist always on the activity of the pupil, which activity cannot be properly substituted by that of the teacher. The latter must elicit the former. Questions may be asked in such a way that the mind responding to them is to a great degree passive, is a silent and often disinterested spectator, as it were, of the answers called forth by the natural association of ideas. The asking of questions is an art whose full possibilities are never exhausted. The teacher must study this art continuously. He must make sure in exercising it not to overawe by the vast superiority of knowledge he displays. He must place himself near the position of his pupil and draw the latter on gradually, to an ever fuller expression of himself, so that the knowledge is really the result of the pupil's own efforts.

In this procedure, of course, not all pupils will make the same progress. In religion, less than in other subjects, may the teacher content himself with treating the class in bulk only. In the matter of religion every soul is of equal value with every other, for with God there is no distinction of persons. The class effort must therefore be supplemented by attention to individuals in and outside the class. In other subjects there is more excuse for the elimination of the unfit. In religion there is none. The care of the instructor must be exerted all the more for those who are backward. It is the spirit of Christ's own teaching. The pride of the teacher should be to find Christ in such souls, to reveal the Prince of Wisdom to those who perhaps were gifted to receive little of earthly wisdom.

While the above course was in the first stages of more detailed formation, a pronouncement on religious teaching was issued by the Holy Father (April 2, 1921). It was a matter of no little satisfaction that one of the underlying ideas in the above course echoed the demand of the Holy Father. He stated that in schools of learning the lower grades of the religious

instruction should develop particularly the heart, while in the upper grades the development of the intellect should be the main objective—neither, however, at any time to the exclusion of the other. In the *Motu Proprio* of June 29 the Holy Father calls upon the clergy and laity everywhere to cooperate earnestly in removing the stigma laid upon Catholic peoples of being ignorant of their religion. Societies and sodalities of both sexes are asked to aid in this holy and most necessary undertaking, both by example and by personal service. Young minds should also be trained to defend their faith against the objections commonly brought against it. In the chief centers in which religious communities are engaged in the work of instructing youth, special courses should be instituted in which young men and women may attain sufficient proficiency to receive degrees or diplomas in Christian doctrine, as well as in sacred and ecclesiastical history. The bishops, in fact, are expected to report on the work done in their respective dioceses in this regard. There are various features in the above course that meet these various requirements. Through liturgy and history the heart is more directly appealed to, but not to the exclusion of the intellect; while the intellect is given more attention in the later years. By using the "Catechism of the Council of Trent" as a basis for the doctrinal instruction, the teacher is grounding his work in the Church's own catechism; and the method called for should free the youthful mind from artificial constraint, while keeping it safely aligned with the center of all that is authoritative. The demand for a training that will enable the Catholic to face boldly an accusing world is fitly supplied in the fourth year, when the ground has been well prepared, and when the mind is sufficiently developed to appreciate the bearing and the drift of the treatment, and the better able to find in it a true inspiration for future action.

U. I. O. G. D.

THE PRONUNCIATION OF LATIN—II

The late Report (1923) of the Committee, appointed by the Prime Minister to investigate the conditions of the study of the Classics in Great Britain, states that the use of the Roman pronunciation is practically universal in Great Britain. It recommends, besides, that stringent measures be taken to obtain entire uniformity. This report, like the key in an arch, sets in here admirably to bind together, strengthen and crown the various parts of this structurally important paragraph.

The United States of America had even greater reasons to adopt the recovered Roman pronunciation than England, and hence they also went to work more decidedly and more energetically. Up to the middle of the nineteenth century, the United States, in regard to the pronunciation of Latin in their academies, high schools, colleges, and universities, had about the same degree and manner of uniformity as England, but towards 1850 there began that steady, ever-increasing influx of immigrants—Irish, German, Italian, Scandinavian, Greek and Orientals; none of these, of course, except the Irish, could be expected to take up with any success the English pronunciation of Latin. Religious, priests, and ministers came with them, and soon churches were built and schools sprang up at their side everywhere.

The result of this influx in regard to the pronunciation of Latin was, that what before the arrival of these various foreign elements was at best but an unsatisfactory uniformity, soon became at rehearsals and church services, in schoolrooms of all degrees, a multiformity of the worst kind, attended by its inevitable inconveniences and drawbacks—confusion, loss of time, of energy, and patience. One must have been in the midst of it to duly appreciate its disagreeableness and mischief. Since all the pronunciations are wrong, any will do; and it does not matter which way you mispronounce. So the students naturally reasoned, and in consequence reached the top class in high school, and even college, indifferent as to how they pronounced Latin, and, of course, incapable of reading a line of Latin decently.

These conditions were getting worse steadily when the success-

ful recovery of the true Roman pronunciation was announced. The universities of the land, state and others, fully aware of the state of things in this country, did not hesitate to take the energetic and wise decision to adopt and use hereafter the Roman pronunciation. Had they taken energetic measures simply to stop that mischievous multiformity and to give instead to their schools, their students, and their professors the benefits of national uniformity; and had they, to obtain this happy result, prescribed even the worst standard at hand, they would still have done well, and deserved praise, because any kind of uniformity is better than none. But, by adopting the Roman pronunciation as standard, as soon as they knew it to be genuine and practical, they have shown remarkable wisdom and foresight. By this wise measure, taken at the right moment and boldly, they not only secured to the United States a most needed uniformity but took the lead on the road to international uniformity.

So far they have had remarkable success in spite of inevitable initial difficulties and in spite of the unexpected defection and hostile onset of Prof. Chas. Bennett. They deserve complete success and high praise. What has been achieved so far, is an encouraging augury for the future, and a fair sample, though it be in an unimportant-looking matter, of the fearful power universities have, when they work together, for good or evil. Who can help praying that they always wield that tremendous power for good!

The chapter on Latin Pronunciation in Bennett and Bristol's "The Teaching of Latin and Greek" (1903) deserves to be read, and admired for its frankness. For fear that my readers might not have the book within reach, I transcribe here verbatim the passages which concern us most.

"I have been speaking thus far of the Roman pronunciation as a subject of historical and linguistic interest. It remains to say a word as to its adaptation to the needs of our American education; and here I wish at the outset to declare frankly my conviction that the introduction of the Roman pronunciation was a fundamental blunder and that its retention is likewise a serious mistake. My reasons follow: (a) the Roman pronunciation is extremely difficult. . . ." (Page 73.)

"All these difficulties are really so great that anything like an accurate pronunciation of Latin under the Roman system is

practically impossible except by the sacrifice of an amount of time out of all proportion to the importance of the end to be obtained. And as a matter of fact, few teachers and practically no pupil ever do acquire a pronunciation of any exactness." (Page 75.)

"We cannot hope, I believe, to secure appreciably better results than have thus far been achieved, certainly not without the expenditure of a vast amount of time and energy, which can ill be spared." (Page 77.)

"Fifteen years ago my zeal for the Roman pronunciation was unbounded. . . . For years I cherished the hope that with time and better teaching a decided improvement in the results yielded by the Roman pronunciation would manifest itself. But I am now convinced that no such advance has been apparent, and that it will not, cannot, ought not to be." (Page 79.)

Throughout the chapter Mr. Bennett is evidently in deep earnest and perfectly sincere, he is certainly also truthful and true in the statement of his personal observation, but his conclusions, for all that, are not contained in his premises. No science that I know can be made, by even the ablest and best-equipped teacher, accessible in all its fulness and perfection to all. That superior, fuller, more perfect teaching and knowledge is reserved to the higher courses of post-graduate schools, where superior professors meet only superior students to whom they impart the higher knowledge in all its fulness and perfection. To attempt to teach, to the averagely gifted students who have a right to be taught in our colleges what they need and can take in, all the higher and finer points of a science to insist on their learning and knowing them, is doing wrong, and courting failure. That is, I gather from Mr. Bennett's own account, the mistake he and likely some more of his colleagues in their first enthusiasm made, and that mistake sufficiently accounts for the failure which he so unreservedly exposes. But in spite of Mr. Bennett's defection and onslaught, the universities have continued quietly for over twenty years the Roman pronunciation, and give no sign of going back on what they decided forty years ago. This is proof of authority and experience enough for me and dispenses me from taking up Mr. Bennett's arguments in detail. I am fully satisfied with knowing that the universities now teach the pure and real Roman pronunciation, that they wisely exact only what the good average college student can learn sufficiently well without sacrificing the time and energy

that would be better employed on more important studies, and that what they do exact is in quantity and quality, enough to obtain the much-desired uniformity in their schools.

Yet, in one point—namely, that the Roman pronunciation is not too difficult—I wish to enable my readers to judge for themselves on the spot without recurring to another book. In this I am greatly interested, for, should I fail, by giving here a fair description of the Roman pronunciation, to make it clear to my readers that the Roman pronunciation is such as to be easily accessible to the good average student, all that I have said so far and what I may still have to say will not lead to anything that is worth while.

The Roman Pronunciation

The Latin *vowels* are a, e, i, o, u; they are pronounced like the same letters in the English words *attack*, *pet*, *machine*, *tot*, *pull*. The *y* is the Greek *upsilon*; its sound is that of the French *u* in "sur." These vowels, by usage, are long or short; but whether long or short, their quality of sound remains the same.

Diphthongs.—The Latin *diphthongs* are: ae, au, eu, ei, oe, ui. They are diphthongs proper; to pronounce them, give to both vowels their proper sound, pronounce the leading vowel plainly, to the second give a slight vanishing sound, and join both carefully so that they form but one syllable.

Notes: (1) *eu* as diphthong occurs only in *eu*, *euge*, *heus*, *ehou*; in *ceu*, *neu*, *seu*; and in *neuter* and *neutiquam*.

(2) *ei* occurs as a regular diphthong only in the indeclinable words: *eia*, *hei*. In *dein* *deinde*, *deinceps*, it figures as diphthong only in poetry.

(3) *ui* occurs as a regular diphthong only in the interjection *hui*. The pronominal forms *cui*, *huic*, like *dein*, figure as diphthongs only in poetry.

(4) The words *Deus meus*, *Dei mei*, *Dei tui* are dissyllables.

Consonants.—Pronounce *c* always as *k*; *g* as in *give*; *t* as in *tot*; *s* as in *sin*; *r* is trilled; *n* before *c*, *g*, or *q* as in *Bangor* or in *anger*; *v* as a very soft underlip-dental *f*; *bs* and *bt* as *ps* and *pt*; *ch*, *ph*, *th* as *k*, *p*, *t*; *i* consonant or *j* as *y* in *yet*; *u* consonant as *v*. In double consonants, like *ll*, *mm*, etc., both consonants must be sounded, not separately but jointly.

Notes: (1) The vowel *u* in *gu*, *ngu* is pronounced like our *w*,

qui, quae, quod is pronounced *qwi, qwae, qwod*; and *lingua* becomes *lingwa*.

(2) The *u* in *suavis* and *suesco*, and their derivatives and compounds, is pronounced like *w*, as *swavis, swesco*;

(3) The *u* in *qu* before another *u* is dropped, thus: *equus, sequutus, quum* are pronounced *ecus, secutus, cum*.

The Roman pronunciation as here proposed is rather, more than less, complete than that contained in Bennett's Latin Grammar and in Gildersleeve's, and agrees with the summary of Roby's as given in the American Cyclopaedia. Hence it may be rightfully claimed, I think, to be what is generally called the Roman pronunciation.

Its simplicity should attract: (1) Five vowel sounds only, or six, counting in the naturalized Greek *y*. Each vowel has but one sign and one sound; and that sound is familiar to all because it is found in all languages. Now compare this charming simplicity with the confusion of about thirty vowel sounds in the English pronunciation of Latin represented by five sounds, none of which knows its proper sounds. Sample: *ubi, ut, sicut, mulus, secundum, justus, judex, tum, quum, urbs, sanguis, sunt, vultur, unguentum*. And that is the pronunciation to which, in order to repair our sad mistake, Bennett invites us to return.

(2) The diphthongs, it is true, are also six: *au, ae, oe, eu, ei, ui*; but the real difficulty of pronunciation is reduced to the two *ae* and *oe*. *Au* presents no difficulty, it is an easy sound and familiar to all; *ui* occurs as diphthong only in *hui*; *ei* only in *eia* and *hei*; *eu* only in nine words (see above).

(3) The consonants also have all but one clean-cut, well-known sound, except that unfortunate *u* consonant, to which, as long as recognized expert scholars cannot sufficiently agree which exact sound it had, I would give the soft labial *v* sound, which sign and sound it has had, and still has, among almost all nations.

(4) The attention and time required for accustoming ourselves to the proper pronunciation of double consonants we should not begrudge, for this characteristic of Latin, and especially of a good Latin pronunciation, is more than a mere ornament, adding, as it does, a pleasing variety; it brings out more clearly and forcibly the meaning, strength, intellectual life and resourcefulness that are stored up in that language.

From what has just been said, we may safely infer: (1) That the Roman pronunciation is not too difficult for the average student and that its acquisition does not, generally speaking, require time and energy which would be better employed on the acquisition of other knowledge; (2) that nothing beyond what the good average student is well able to acquire should be required in the ordinary school tests. It is useless to remark that this limitation does not prevent the professors from knowing the whole of it, and from making proper efforts to impart their knowledge to especially gifted and ambitious students, and thus to perpetuate it.

Before the final conclusion, I would like my readers kindly to consider for a moment that an immense stride towards complete international uniformity and all its practical advantages the remarkably short and easy step of pronouncing the vowels *a, e, i, o, u*, and the consonants *c, g, t, s*, as the Romans did, would make. This would cut out at one blow, and not a hard one either, all the peculiar, odd, false—some almost unpronounceable—sounds which set nations at variance.

I was tempted, I confess, to put together here for comparison how the Spaniards, the Italians, the French, the Germans, the English, and the Americans pronounce the letters *c, g, t, s, sc, xc*, but I refrained from fear of possibly giving offense. It is not a little irritating, however, to see so legitimate and easy a means of better mutual understanding, of closer union, of more harmonious cooperation in schools, churches, international meetings of all kinds, made so little of.

CONCLUSION

In conclusion, will the Roman pronunciation be ever so generally used in the schools that thereby the Latin language will become a considerably more efficient means of oral intercourse, of mutual understanding, and a stronger bond of union between the various nations of the world, or, at least, of our Western Civilization? I hope it will.

Resurrexit et Praevalebit

My reasons for hoping are: (1) That the Latin language, far from losing, is steadily gaining in importance—no use rehearsing here over again in detail the intrinsic value of Latin; nor

the wealth of Ancient Rome; nor the immeasurable wealth of the venerable but ever-youthful Catholic Church; nor all the secular knowledge, historical, political, scientific from the first to the seventeenth century treasured up in it. (2) Nothing is able to loose the grip the Latin language has on the whole Western Civilization. (3) Schools cannot do without it: no language, not even Greek, can take its place either for training the student's mind or for introducing it into a more than ordinary study of most of our modern languages. Try the impossible and tear it, root and branch, out of the French language! What would be left of French, were you to succeed? Nothing; purely and simply nothing. The same, of course, is true of Italian, Spanish, and others. As long as these nations live, so long must Latin live and be most carefully taught and cultivated. The hold it has, even on English, is such that the children of the English nations cannot duly understand nor appreciate their language without some knowledge of Latin. Now, as none of these nations is thinking of dying: not the French, surely; nor the Italian; not the Spanish, nor even her young and rather lively daughters in North and South America; nor old England, nor her mighty colonies. No, Latin cannot lose its importance and will surely, for centuries to come, be taught more carefully than ever. So that even the Germans need not despair; they will still have a chance to write Latin grammars, and lay bare more and more the intimate points of contact of the old mother tongue with all her children and relations.

This hope surely rests on a very solid foundation. Its corner-stones—it has always seemed to me, who am not a builder, that a strong building should have as many corner-stones as it has corners—are: (1) the settled conviction that the true Roman pronunciation has been recovered; (2) the firm conviction that this pronunciation is as simple and easy as any one existing; (3) the conviction that Latin, taught and spoken with a pronunciation not its own, is not *the* Latin language, and that the fact of Latin being taught, as was the case and still is, with as many different pronunciations as there are different nations that teach and study it, is one of the strangest anomalies in history; (4) that for some nations, like the United States of America, national uniformity cannot well be obtained in any other way than by adopting and enforcing the Roman as their

standard pronunciation; and that international uniformity cannot be reasonably expected but by the same means; (5) that no reasonable objection can be made anywhere to teaching a language, especially if it be of the worth, excellence, and importance of the Latin, with its own pronunciation; (6) that the United States, in order to obtain uniformity of Latin pronunciation within its borders, has adopted the Roman pronunciation; that England is following the example, and that other nations, for their own and the general good, will likely do the same. One other corner-stone on which I set not a little hope for my airy castle is only just now being got ready: a puzzle!

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CLASSICAL SECTION

This section aims first of all to act as a bureau of information for teachers of the Classics, particularly those of Catholic schools. Questions sent to me will be answered in these columns or by personal letter, or they will be turned over to persons fully qualified to give them proper consideration. It aims also to keep its readers informed of the most important movements and events in the world of the Classics, especially such as have bearing on the teaching of Latin and Greek in secondary schools.

Notes on Ecclesiastical Latin

By Ecclesiastical Latin we mean in a most general way the language of the Church. In a more particular manner we mean the Latin language as written by the Christian authors of the first five centuries of our era, which impressed itself upon Christian writers of subsequent times and endured to the present with few changes or new developments.

The various elements which go to make up the language known as Ecclesiastical Latin have already been discussed. Cf. Classical Section, May, 1923. Briefly, these elements are drawn from: (1), the colloquial language; (2), the Scriptures; (3), Classical Latin; and (4), Tertullian.

I have often said in the past that no worthy grammar of Ecclesiastical Latin as yet existed; that the time was not ripe for the writing of such a work, since much remained to be done on the language of every Christian writer of the first five centuries, before a comprehensive study including the results of these special studies could be accomplished.

About two years ago there appeared from the Cambridge University Press "An Introduction to Ecclesiastical Latin," by Rev. H. P. V. Nunn. Mr. Nunn failed to use even a considerable amount of the information available for his book. Since then Benziger has published "Church Latin for Beginners" by Mr. J. E. Lowe. This work contains less than "Nunn" and nothing new.

The situation remains much as it was two years ago. Sufficient study has not been made as yet of the language of the individual authors of the first five centuries to make a possible grammar of Ecclesiastical Latin which will in any sense approximate completeness.

But, under such circumstances, it is an error to assume that

few if any striking differences between Ecclesiastical and Classical Latin really do exist, and to proceed to a study of the Fathers with an almost blind disregard of the many subtle peculiarities of their language. And when this false notion actually appears in print in the preface of a new book of selections from the Fathers, and this book very consistently ignores the linguistic peculiarities of Ecclesiastical Latin in some sixty pages of miscellaneous notes, there is real ground for fear lest the renaissance of Patristic study in our colleges be seriously hampered by faulty direction.

If the study of the Fathers in our schools and colleges is to benefit the study of the Latin language and culture as a whole, and is to be in any way appreciated, the textbook maker and the teacher must center their efforts on elucidating the peculiarities of the language. Correct interpretation and appreciation of the thought will then follow naturally and easily. Furthermore, the many teachers who are anxious to acquaint their pupils with the beauties of Christian Latin, but are in need of proper direction, in lack of it will be hard put to make a success of teaching the Fathers.

I propose in successive numbers of the REVIEW to present systematically the outstanding differences between Ecclesiastical and Classical Latin, and to indicate important forces at work which in the growth of the language made for these differences. I have called these remarks "notes," because I am only too conscious of their necessary shortcomings.

A. Vocabulary

As in the development of every language, so in Ecclesiastical Latin material and intellectual progress presented objects and abstract ideas for which it had no exact expression. These new demands were met chiefly by forming new words from the roots and suffixes already existing. Vulgar Latin had always been very free in forming new words thus, but literary Latin had stood firmly against such innovations. Often Ecclesiastical Latin had only to borrow the proper word from the popular speech, but again it was often obliged to coin new words in the manner indicated. To certain writers also it was pleasing to use such new words even though a perfectly good classical word was at hand for their purpose. Such a preference was usually due to stylistic reasons. The coined word would fit better in a balanced figure of speech, or would contain the proper short and

long syllables for the particular rhythm desired. Then, again, the ecclesiastical author, instead of coining a word, would use an old word in a slightly or even radically different meaning.

The following are the most important suffixes active in the formation of words during the first five centuries of our era.

I. *Nouns.*

1. *-tor* (sor) and *-trix*.

In the Classical period the suffixes *-tor* and *-trix* were used regularly to form nouns of agency derived from verbs, but only in a restricted sense. They were used to mark a permanent quality or characteristic resulting from a definite past action. They were not employed to designate individuals who performed an act of momentary or passing importance. Thus Classical Latin speaks of *Romulus conditor urbis*, "Romulus founder of the city," inasmuch as Romulus performed a definite action in the past of lasting importance. However, in expressing the general idea of "readers of Cicero," Classical Latin would not say *lectores Ciceronis*, since the reading of Cicero as here indicated is a transitory act of no special importance in itself. Classical Latin would say rather *qui legant Ciceronem*.

This delicate distinction in meaning gradually disappeared in Christian Latin, where we find nouns formed with these suffixes in a great variety of meanings, that of an inherent quality, a state, a transitory action, or of the simple verb without restriction from which they were derived.

The following examples from Christian Latin are not found in Classical Latin:

abrogator, "destroyer."

congregator, "assembler."

sedator, "pacifier."

2. *-tas*.

Nouns in *-tas*, like nouns in *-tio*, express abstract ideas, and with the increased necessity of expressing the many new abstract ideas of Christianity such words multiplied rapidly in Ecclesiastical Latin. Furthermore the suffix *-tas* usually preceded by *i* gives a convenient combination of long and short syllables for the purposes of prose rhythm.

Some nonclassical words of this type are *famositas*, *gratiositas*, *nebulositas*, *falsitas*, and *populositas*.

Latin Notes Supplement No. 4, entitled "Famous Stories

About the Romans" is now ready for distribution from the office of the Service Bureau for Classical Teachers, Teachers College, Columbia University, N. Y. These selections, which are accompanied by excellent illustrations, are designed to emphasize the reading of easy Latin narrative in beginning classes and to suggest a plan for the organization of such material around similar important subjects such as, "The City of Rome," "Striking Features of Roman Life," etc.

The price of this supplement is 10 cents; for 30 or more copies, 5 cents each plus postage.

Attention is called to the series of articles by Father C. B. Schrantz, S.S., now appearing in the REVIEW, on the "Pronunciation of Latin." Father Schrantz has a novel point of view in treating this much-discussed subject, in that he shows most convincingly that not only is the Roman (Restored, Reformed) pronunciation the one used by the Romans in the best period of their literature, but it offers the Church the only reasonable hope for a common pronunciation in its religious services.

Miss Eula B. Phares, of Texas Christian University, has taken the task of correlating English and Latin most seriously. The following is part of a very interesting account of her work made to the Latin Leaflet:

As teacher of both Latin and English, the writer is more and more discovering that English can best be approached from the Latin side and Latin from the English side. For example, in dealing with the short story in its source, what better counterpart for the modern love story can be found than the "Cupid and Psyche" of Apuleius? It comes first (in translation) on the reading list in our course in "The Modern Short Story." In Cupid we have the prototype of the young hero of noble lineage who falls in love with a maiden beneath his dignity and yet in spite of a meddlesome mother, weds the girl of his choice. In Psyche we see the beautiful young girl whose parents despair of finding a husband to suit her. In other words they are seeking to marry her off, as Mrs. Bennett does Elizabeth in "Pride and Prejudice."

In giving a course in English comedy, dealing with its origin, development, etc., one can find no better way than to have the student read three or four of the comedies of Plautus and Terence in translation. He gets an idea of form that will be invaluable in reading the pre-Elizabethan comedies, those of Shakespeare, and those of the Restoration. And the converse of this

is true. We have just completed a course in Latin Comedy, reading carefully in class Plautus' "Menaechmi." Along with it we have read Shakespeare's "Comedy of Errors," and have had an uproariously good time. We have learned what kind of imitator Shakespeare was, we have debated the relative merit of the two plays, and have discovered for ourselves another link in the bond existing between our own mother tongue and that most alive yet so-called "dead" language of Rome.

The summer months have brought us the death of another American Classical scholar of international reputation. Prof. F. F. Abbott, of Princeton University, died in Switzerland, where he was trying to regain his failing health. Professor Abbott was one of the first to recognize the opportunities for the higher study of the Classics in the United States, and to pursue his work for the doctorate there. He obtained his degree of Doctor of Philosophy at Yale University, and went at once to teach at the University of Chicago. After a few years, in 1908, he went to Princeton University, where most of his energy was consumed in the training of candidates for the Ph.D. He was eminently successful in this type of work as the long list of valuable dissertations constructed under his guidance shows. His many journal articles and books are models of accuracy and form. Probably his best known works are "Roman Political Institutions," published by Ginn and Co., the only good book on the subject available to English-speaking students, and a book completed only last year in the "Our Debt to Greece and Rome Series," entitled "Roman Politics."

By me he will always be remembered as a man who, to a striking degree, combined the qualities of an excellent teacher and brilliant scholar, qualities which are often regarded as being incompatible.

The Neapolitan Revista *Indo-Greco-Italica*, issued on August 5, 1924, announced the discovery by Dr. Mario Di Martino-Fusco of a series of codices in uncial letters containing the entire 142 books of Livy's history, *Titi Livii ab urbe condita libri CXLII*. The discoverer has promised to put all his material at the disposition of scholars at an early date, but the world of scholarship has been disappointed so many times by "sensational discoveries" that it rests unperturbed and skeptical about the whole affair.

ROY J. DEFERRARI.

EDUCATIONAL NOTES

THE BENEDICTINE FOUNDATION AT THE CATHOLIC UNIVERSITY OF AMERICA IN WASHINGTON

As the New Benedictine Foundation at the Catholic University is about to begin its noble work for God and for the world, the following history of its origin will be of interest:

In the spring of 1921 a small group of men teaching and studying at the Catholic University of America commenced to consider the possibility of uniting their efforts at scientific work and leading the monastic life.

They realized to what an extent man's health and progress depended on the solution of problems of research.

They felt the need of the interior life of monasticism and appreciated the fact that by collaboration in scientific work they could accomplish more than by working privately at scattered problems of investigation.

They recognized that contact with university life is necessary in modern research. Intellectual work is no longer confined to the writing table and private library. It requires laboratories and libraries of vast extent, far beyond the limits of even the most excellent private collections. The necessities of modern research are at hand at the Catholic University of America with its laboratories and library, its proximity to the Congressional Library, the Library of the Surgeon General and the various departmental libraries of the United States Government.

It seemed, therefore, that if the monastic life could be established at the Catholic University of America in Washington, good opportunity would be provided, for those who entered, to do scientific work for the welfare of mankind. The original group had in mind an institute that would do something similar to what is being done by the Rockefeller Institute at New York. The permanence of the institute would, however, be guaranteed, not by monetary endowment, but by the stability of the monastic life. The men who would be united together would have no worldly nor financial interests, but would be devoted primarily to the service of God and would attempt for His sake to contribute their full share of toil for human progress.

The appeal of Benedictine Monachism to such a group of men is evident. The Benedictine ideal expresses a wonderful union of the inner life with external work. The great misfortune of modern life is an overaccentuation of external activity. Many men have become slaves, working and sleeping, with no time for creative thought or serious reflection. Those who manage to escape the serfdom of modern life only too frequently give them-

selves up to idle pleasures, failing to develop or losing utterly all relish for the intellectual and spiritual.

The inner life is the foundation of Benedictinism. It is something more than morning and evening prayer. It is living out the liturgical life of the church, appearing before God again and again during the day to sing the canonical hours and solemnly celebrate the conventual Mass at which all in the monastery are present.

As Abbot Butler says: "In such a monastery the first place will be held by St. Benedict's Work of God, to which nothing is to be preferred. We have heard Bishop Ullathorne say that 'the very heart of Benedictine life is the prolonged praising of God by the united voices of all the brethren' (Ecclesiastical Discourses p. 310). The declarations of the English Congregation lay down the principle, 'As our primary function is to do on earth what the angels do in Heaven, we should strive with fervent zeal to learn the Gregorian chant, without which we cannot perform this duty so that the hearers may be edified.' (Decl. 16.) This gives the office its due place in the life of the monastery, and insists on the fact that its worthy performance is the foremost conventual duty in the life of the house." Abbot Cuthbert Butler, *Benedictine Monachism*, 1919, p. 370.)

Benedictine life is contemplative and the background of peace and the stability of contemplation is secured by the liturgical life of the church and its canonical hours which bring the monk repeatedly and solemnly throughout the day face to face with God.

At the same time Benedictine life is not wholly contemplative. Between the hours of prayer there is a solid eight-hour day and more of work. "Idleness," says St. Benedict, "is the enemy of the soul." The monk therefore must not only pray, but work. Something must fill in the time between the hours of prayer and this something must be more than learned ease. "For according to St. Benedict's mind it should be not recreation or occupation, but work, serious laborious work, the obedience to the law of labor under which all men lie. And it was his mind that his monks, each one of them, and the community collectively, should make some serious contribution to the work of the world." (Abbot Butler, *op. cit.*, p. 373.)

The first contribution of Benedictine Monachism to the work of the world was simple but necessary. It originated when Roman civilization was crumbling and there was great need of some body of men to take over and direct the work of agriculture. When Benedictine Monachism had done this service, it turned its attention to the ancient manuscripts and preserved for the modern world the learning of antiquity. The time of copying the ancient manuscripts is past and the monks of today aim at production. The changed civilization of today has a de-

mand for a group of men to serve God, the Church, and their fellow-men by united efforts in scientific research, hard, patient, laborious and valuable to mankind.

Intellectual work has supplanted manual labor in the fields, as the necessary work to be developed in our age. And as Abbot Butler says, "for those Benedictine monks who have the qualifications, probably no better substitute can be found. But here again it should be *work*, and it should be solidly productive, a contribution to the work of the world." (Op. cit., p. 377.)

At the same time no Benedictine monastery is likely to exist whose members are all scientists. A Benedictine monastery is a center of spiritual life and those who enter must devote themselves above all to the interior life and the divine service that this entails. From the spiritual life of the monastery there flows of necessity religious work for the salvation and sanctification of souls; and the present group contains not only scientific students and research workers, but also those whose active labor will be a contribution to the spiritual life of the church. It must not be forgotten that Benedictine monks not only worked in the fields and copied manuscripts, but sent out missionaries such as St. Augustine and St. Boniface, who with marvelous success converted the unbelieving barbarians to Christianity.

Among those who have associated themselves with the present movement are Dom Benedict Brosnahan, now a Benedictine monk of Downside Abbey. He is studying the early spiritual life of the Church, working for his doctorate at the Catholic University of America.

The Rev. John B. Diman, a convert from the Anglican Church, ordained priest by Bishop Haid, Abbot of Belmont, N. C. He was the founder of St. George's School, Newport, R. I., and for years its headmaster. He has long been a deep student of mystical theology and will cooperate with Dom Benedict in a theological and historical study of the spiritual life.

The Rev. Dr. Francis J. Walsh, Pastor of St. Andrew's Church, Avondale, Cincinnati, for ten years Professor of Philosophy at Mt. St. Mary's Theological Seminary, Cincinnati, Ohio, who studied in this country and at the Gregorianum in Rome. During his pastorate he also taught philosophy at the college of Mt. St. Joseph on the Ohio. He has been identified with the neo-scholastic movement and will devote himself to an ethical analysis of the problems of modern social life.

The Rev. Dr. Thomas V. Moore, Professor of Psychology at the Catholic University of America. Dr. Moore took his Ph.D. at the Catholic University in 1903 and studied afterward with Wundt in Leipzig and with Kuelpe in Munich. Dr. Moore became interested in the practical trend of modern medical psychology and took up the study of medicine in this country and Germany. He received his M.D. at Johns Hopkins, Baltimore,

in 1915. Since then he has been conducting, in conjunction with the Catholic University and Trinity College, a mental clinic in Washington, and it is very likely that some of the activities of the community, upon its establishment, will have to do with the mental problems of childhood and delinquency.

A number of other men are interested in the movement, among them Rev. Dr. John E. Haldi, who has been studying physiology and the relationship of physiological processes to mental life. He has been working with Dr. Martin H. Fischer, of the Medical College of the University of Cincinnati, having received his Ph.D. there in June, 1923. An expert chemist, who has been conducting research work in the diseases of the ductless glands, has associated himself with the movement, and will cooperate with Dr. Haldi and Dr. Moore in the attempt to study out the relationship of endocrine disturbances to the mental problems of childhood and adult life. The movement has attracted the attention of several men in the great Universities of the East, among them Dr. Baldwin, Instructor in History at Harvard, who will join the party in August. Others have definitely expressed their intention of entering the priory later.

St. Benedict's Abbey, Fort Augustus, Scotland, was selected as the place in which the group will receive monastic training. Picturesquely situated on the shores of Loch Ness, in the center of the Highlands of Scotland, its quiet repose offers an ideal spot for the development of monastic spirituality."

To those who inspired and who are carrying on this movement, the CATHOLIC EDUCATIONAL REVIEW wishes long years and the joy of seeing their work blessed with the great success it so richly merits.

DR. RYAN'S ATTACK ON FEDERALIZED EDUCATION

Dr. Ryan has been making a deep study of the relation between Nationalism and Education. His splendid article in the September issue of *Current History* cannot fail to have a far-reaching effect on this important question. His definition of nationalization is particularly apt, and well worthy of quoting.

"It is one thing to say that the school is national it is quite another to contend that education must be nationalized. It is at this point that the weakness of the position of the advocates of the nationalist philosophy becomes evident. To argue from the national significance or nation-wide extent of a product or a process to its nationalization is unsound logic. Policemen are found throughout the country and are, therefore, of national significance, as far as the preservation of the public order is concerned. The same may be said of courts, transportation companies, local health agencies and many other institutions and

agencies of social and commercial life. No political thinker, outside communistic circles, would argue from this to the nationalization of our police courts, banks or boards of health, simply because they function in the long run for the benefit of the people as a whole. In the field of education illiteracy is much more than a local problem, but it scarcely follows from this admission that the only way, or even the correct way, to wipe out ignorance is to call upon the Federal Government to assume control of the local agencies which are fighting against illiteracy. Whether the belief in the need of a nationalized education is the result of a definite philosophy of government or merely the conclusion from a false understanding of terms, many people fail completely to perceive that the nationalization of education entails a complete overthrow of our traditional attitude toward the school. No doubt they would be chagrined if one were to call their plan socialistic. An unbiased examination of the trend toward federalized education cannot but convince the student that in tendency, at least, the movement is socialistic, if pursued along certain lines, and autocratic and tyrannical if it should develop along other lines.

Nationalism is a good thing in itself. That it can be, that it has been, carried to extremes no one acquainted with the recent history of Europe may doubt. There are dangers to democracy in a perverted nationalism, no less than in an exaggerated internationalism. We in the United States have been able to steer safely between the two extremes. Powerful forces are drawing us in both directions, however, and no man can predict with assurance which, if either, road the nation shall eventually take. The significant aspect of these widespread movements in favor of nationalism and internationalism is that the leaders place emphasis upon the general problems of society and the need of a general solution of the same, and view with contempt the elements of local control and initiative, which later we have always looked upon as the very heart of our democratic beliefs. Many people accept the doctrine of centralization for the simple reason that it is centralization. To them the Federal Government appears to be possessed of some magic virtue by which everything it touches turns to gold. Such blind faith in the power of government to settle all questions satisfactorily is incredibly childish. The Government does many things well, but it also does many things badly; witness the leasing of the naval oil reserves and the conduct of the Veterans' Bureau. So far from it being certain that Washington must be successful if it took over the management of the schools of the country, the record of Congress, in so far as it has proffered aid and assumed a certain amount of control over education, leads to the conclusion that much is not to be expected from Federal interference with the school policies of the different states."

EDUCATIONAL PERIODICALS

The American School Board Journal (September): "The Problems of the Superintendent," by E. C. Laughlin, is addressed primarily to those who cherish the opinion that the superintendent is mouldering in a sinecure, but the article will be found helpful to all school board members, superintendents, and others interested in school administration. Harry R. Trusler concludes in this issue his outline of "Recent Decisions on School Law." The cases he discusses deal with the following topics: Political rights of teachers, teachers' contracts and bonuses, damages of discharged teachers, employment of football coaches, building contracts, penalty and bonus, educational aid to war veterans. Under title of "Dependent or Independent School Boards—Which?" W. A. Taege reports that a recent survey has made clear the wisdom of a school board being given full authority in matters of school finance. Charles B. Scott concludes a series of articles on "Educational Supervision" with a discussion of two supervisory activities, namely, directing of observation of teaching, and measuring results of teaching and rating teaching efficiency. He also gives a summary of his entire outline of the subject. "New York's Colossal Schoolhousing Problem" is described by the architect for the Board of Education of New York City, William H. Gompert. Prospective school builders will find in this article a wealth of information for the guidance of their work. Arthur Schubert's contribution is entitled "The First Teachers' Meeting." He suggests how this meeting may be properly planned and administered, and used as an excellent means of promoting future cooperation and coordination. Among several other interesting articles are noted "The Selection of County Superintendents," by Katherine M. Cook, and "Uniform Cost Accounting in Indiana," by Leonard B. Job.

Educational Review (September): Edward O. Sisson treats a vital problem in his article, "Education for Patriotism." Maintaining that "education for patriotism is a work of purification and illumination," the author would have the schools play their part in promoting that kind of patriotism which is pure, unselfish and intelligent. Such patriotism, untainted by hatred of other nations or of particular

classes, can only work for the best interests of the nation. Of particular interest is Garry Cleveland Myers' article, "Prevailing Practices Provocative of Intellectual Immorality." His thesis is that "Our whole system of grading puts a premium upon wrong and empty answers, upon guess, upon intellectual lying." In ranking wrong answers as better, or at least equal, to the honest statement, "I do not know," and in stimulating the child to the utmost speed in answering questions, is found an explanation for "The pain we adults suffer in respect to our own appraisal of what we think we know." The address of Victor Olander, of the Illinois Federation of Labor, is reported under title of "The Junior High Schools from the Other Side." Mr. Olander makes a vigorous attack on this system on the ground that it violates democratic principles in drawing class distinctions between young children, and in stamping the industrial classes as intellectual inferiors. "Lincoln, Grant, and the Public School" reproduces an inspiring address delivered by Frank Pierpont Graves to a pilgrimage of teachers at Gettysburg. Other interesting articles are: "Graduate Work in the University of Hawaii," by Thomas Marshall Spaulding; "History and the Social Studies," by Edgar Dawson; and William McAndrews' "What the Layman Thinks of His Schools."

The English Journal (September): Irma Davis and Jenny Lind Green describe "An Experiment with A, B, and C Intelligence Groups." The object of their study was to indicate the variation in projects, related activities, facts and drill, according to group intelligence. Records that included 450 children, and extend over a period of eight months, show that the emphasis each group will give a project varies according to its intelligence, and that there is a wide variation in the amount of drill required to fix the English facts needed by all the children undertaking the project. "Recent Literature in the High School Classroom," by H. B. Lathrop, is a readable article which touches on the many factors to be considered in the choice of books for a high school English course. While sound judgment marks the author's deductions, there is room for questioning as to some of the particular books suggested as suitable material. One might also wish to see greater stress placed upon the importance of worthy literature as a source of inspiration and a force in character building. D. Davis Far-

rington contributes an article entitled "Oral Work and Democracy." He shows how an instructor of oral composition may increase the power of clear, continuous thinking in her class by using every opportunity of grouping related ideas, and emphasizing their significance as parts of some great problem. Taking democracy as an excellent example of the unifying idea, the author gives two outlines, illustrating the manner in which this subject has been successfully developed in classes. Three other interesting articles complete this issue. They are: "Drifts in the Current of Poetry and Criticism," "Ability Grouping at Syracuse," and "A Lesson Series," the authors being A. H. R. Fairchild, Norman J. Whitney, and A. Laura McGregor, respectively.

Journal of Educational Research (September): "Diagnosing Individual Cases," by J. Freeman Guy, illustrates the practical usefulness of scientifically constructed, standardized tests, combined with adequate records. They are the modern means of diagnosing the needs of individual students. The author describes several typical cases of their application to problems of adjustment with excellent results. S. A. Courtis contributes an article on "The Relation Between Rate and Quality in Educational Measurement." He describes extensive experiments, with handwriting as the field of study. Upon these he bases his conclusion that the law of the single variable applies to the interpretation of data, and that measurement will be accurate only when all factors but one have been rendered constant through the correction of raw scores for the disturbing elements. "A Study of the Speed of Upper Grade Reading," by C. E. Hulsten, is a report of an experiment to determine whether or not identical material would be read at different rates of speed when read for different purposes. This study would seem to indicate the following points: That speed depends partially upon purpose; that tests should contain only one type of reading; that teaching procedure should recognize all types; that reading ability is not usually affected by the type of reading. W. W. Charters is the author of "A Technique for Trait Analysis." Another interesting article is John K. Norton's "A General Survey of the Curriculum Situation."

The School Review (September): Leonard V. Koos is the author of a comprehensive analysis of the problem of articulating the two units in the new secondary school,

as it is influenced by the present college entrance requirements. His article, "The Junior High School and College Entrance," points out that the mission of the Junior High School is that of guidance and exploration in educational and vocational choice, while the primary purpose of the Senior High School is the complementary one of supplying the subsequent specialization, which includes college preparatory work. This differentiation of aim makes undesirable any interference with the junior curriculum on the part of college authorities. The scant progress made in adapting curricula to the needs of the new Junior High School is attributed to the fear that innovations would not be accepted towards college entrance. Ross L. Finney's article, "What Do We Mean by 'Community Civics' and 'Problems of Democracy'?" is an attempt to build a philosophy of life upon the purely secular and hopelessly unstable basis, afforded by social science material. This author asks, "Why put it beyond the school to penetrate into the very depths of spiritual life and teach young people what the ultimate values of life really are?" "What the ultimate values of life really are" cannot be taught in any school where there is a definite substitute for religion as a vehicle for moral education. "Should There Be Honor Students at High School Graduation?" is the subject treated by H. B. Weaver. The opinions of several state officials are quoted, and the attitude taken by 175 principals tabulated. The conclusion reached is that the system of naming honor students on the basis of grades is still favored by a majority of progressive educators. Three other articles are worthy of note, namely, "Student Citizenship at the Senn High School," by Margaret M. Sleezer; "What Constitutes Good Citizenship?" by Retha E. Breeze; and "Indexing the Qualifications of Different Social Groups for an Academic Curriculum," by Douglas Waples.

K. J. C.

REVIEWS AND NOTICES

The General College Course in American History, a Bibliography for Teachers of American History in the High Schools.

Frequent are the requests from teachers in our affiliated high schools and academies and from candidates for advanced standing in the Sisters' College of the Catholic University concerning the requirements of a good college course in American history. Such a course should be the minimum preparation for one who would understandingly and efficiently teach the subject to fourth year high school pupils. Again, this course is the prescribed minimum for advanced standing examination to obtain credits in American history I and II as described in the catalogue of the Sisters College. However, the ambitious teacher will proceed far beyond the minimum requirement by continuing her reading along lines suggested.

Two instructors in Columbia University, Dr. Roy F. Nichols and Mr. John A. Krout with the counsel of Professor Dixon Ryan Fox have published through their university press a rather elaborate *Syllabus for the General Course in American History* (pp. 116), with an introductory essay on historical method and a note as to the nature of a book review. Intended primarily for the Columbia undergraduates in this course usually given in the sophomore year, it serves our purpose well. The outline (pp. 18-85) in twenty-two chapters, assigns five chapters to the colonial period, three to the epoch from 1776 to 1800, five to the years from 1800 to the fall of Fort Sumpter, two to the Civil War and Reconstruction, three more to the closing decades of the nineteenth century, and the last four to our international or world power era since the Spanish War. The social and economic development is continually emphasized as well as the political history, though the military career of the nation is cast somewhat into the background. This may be but an indication of our return to normalcy. This outline can be used with any text, though probably intended for the very satisfactory works of E. B. Greene, *Foundations of American Nationality*, D. S. Muzzey, *The United States of America*, and D. R. Fox, *Harper's Atlas of American History*.

At the end of the outline, chapter by chapter, will be found a list of questions and of readings and assignments based on the standard texts and larger works and especially the *Chronicles of America* series. [See CATHOLIC EDUCATIONAL REVIEW, February, 1924.] The student in college or the high school teacher should use this syllabus, or a similar one, for there are others, as a guide, with Greene or Muzzey, Bassett *Short History of the United States*, the Becker-Johnson-Dodd-Paxson *Riverside History of the United States*; West, *American Democracy*; Forman, *Our Republic*; Thwaites-Hart-Wilson, Epoch Series or some other recognized text as a manual. Then in addition read two or three of the assignments among those suggested.

In addition a student should familiarize himself with the monumental works on American history: A. B. Hart (editor), *The American Nation Series*; Edward Channing, *History of the United States*; John B. McMaster, *History of the People of the United States*; J. F. Rhodes, *History of the United States Since 1850*; Woodrow Wilson, *History of the American People*; R. G. Thwaites (editor), *Jesuit Relations*; J. Gilmary Shea, *History of the Catholic Church in the United States*, and *Original Narratives of Early American History*. They will be found in libraries and will serve as reference volumes to be consulted as occasion demands. For bibliographical material, the *Guide to the Study and Reading of American History*, by Channing, Hart, and Turner should be used. A list of Catholic writings is available in the appendix of Peter Guilday's *Life and Times of John Carroll*. *The Catholic Builders of the Nation*, edited by Constantine McGuire, contains a number of essays which the Catholic teacher should read. (Reviewed by Carlton Hayes in the *American Historical Review*, July, 1924, by Rev. Peter Guilday in the *Catholic Historical Review*, April, 1924.)

Among the general historical reviews with which teachers of history should acquaint themselves are the following: The *American Historical Review*; The *Catholic Historical Review*; *Mississippi Valley Historical Review*; *Canadian Historical Review*; and the *Illinois Catholic Historical Review*.

RICHARD J. PURCELL.

The Old World and American History, by Rev. Philip J. Furlong, Ph.D. New York: W. H. Sadler, 1924.

At the present moment, educators are generally agreed that children in the elementary schools should learn something about the backgrounds of American history, so that they may be able to envisage their own country in relation to the world in general. As a general rule, this work is introduced in the fifth and sixth grades. It usually begins with a history of primitive peoples, followed by the story of the ancient world and a brief review of the Christian Era, and terminates with the great voyages of discovery. A number of authors have treated the matter in an interesting and instructive fashion, but no single one of them would seem to have offered us a text which would prove adequate for the needs of the Catholic schools.

After all, this is a very important matter, for the background course in history gives to most children their first notions of the philosophy of history. Now, if this philosophy is written from the point of view of materialism and secularism, it stands to reason that the Catholic element will be rather hard to supply. The Catholic sees Our Blessed Saviour as the central point of all history, and if His life and His doctrines are dismissed with a brief paragraph, even the most beautiful encomiums heaped upon the Religious Orders and the builders of Catholic cathedrals will not satisfy the demand of the Catholic schools.

There has been a great need of a thoroughly Catholic text presenting the introduction to American history which the elementary schools demand. Dr. Furlong has made us all his debtors for the splendid little book he has written. It covers the whole field of history, and on every page there is evidence of the Christian spirit. After telling us, in an interesting way, about the ancient peoples, he describes the coming of Christianity. His thesis here is that, "The coming of Christ into the world is the central fact of history." He then goes on to show the manner in which the Church has affected the development of civilization, emphasizing the great missionaries of the early days, the character of medieval society, the inspiration which the arts and sciences received from Christianity. The work concludes with the voyages of discovery and the story of the earliest settlers.

One might like to see a little more attention given to the work

of the Fathers of the Church, particularly St. Augustine, St. Athanasius and St. Gregory, the Great. Likewise, the labors of Gregory, the Seventh, in the cause of liberty might have been discussed. However, in a work of this kind some details must be sacrificed, and the author, no doubt, had good reasons for placing the emphasis where he did.

The style is attractive and no pupil above the fifth grade should have any difficulty in using this text. The publishers, likewise, have done their share. This is one of the most attractive Catholic textbooks on the market. There is a wealth of beautiful illustrations, some of them in color, and a number of maps. The print and paper are all that could be desired, whilst the cover is very attractive. This book should have a very wide use in our schools. There is no longer any excuse for the adoption of secular texts in this subject.

It is to be hoped that Father Furlong's example will be followed by many of our young priests who have the ability to write and whose only excuse for not doing so is that they have no time. If Father Furlong could find spare moments in his busy days as associate professor of history at the Cathedral College in New York to accomplish this splendid piece of work, others of us could do likewise.

GEORGE JOHNSON.

The Constitution of Our Country, by Frank A. Rexford and Clara Carson. American Book Company, New York: 1924. Pp. 186.

The joint compilers of this little manual expounding the Constitution and our working Government are associated with the New York City high schools, the one as a supervisor, the other as a teacher of civics. A set of questions at the end of each chapter, a page on the use of the flag, the Mayflower Compact, Declaration of Independence, the Constitution, and a good index make the volume highly serviceable for teachers of civics.

RICHARD J. PURCELL.